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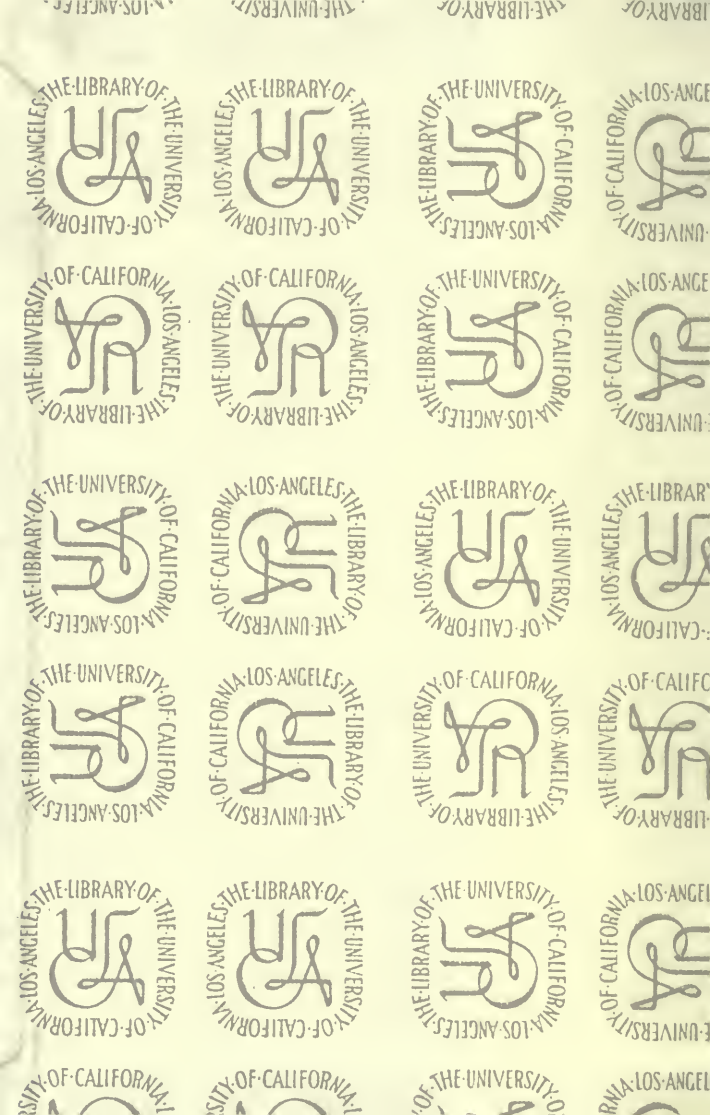
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Tshi Lessons for Beginners

including

A GRAMMATICAL GUIDE

and

NUMEROUS IDIOMS & PHRASES

BY

IMMANUEL BELLON

Basel Missionary.

AUTHORIZED BY THE JOINT COMMITTEE.

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PREFACE.

This little book shall not be more than what its title says, namely a Guide for Europeans who care to study the Tshi Language. Leading beginners into the necessary elementary knowledge of it, the series of well arranged lessons will gradually introduce them to its fundamental principles and at the same time make them aquainted with a good working Vocabulary.

Many lessons contain quotations from the Bible which, we hope, will render special help to many a missionary.

It may be suggested that it is absolutely necessary that everybody who is willing to master the language should go through the lessons with the help of a native whose duty would be, repeatedly to read the single words and sentences, so that the ear of the learner might become accustomed to the accentuation. Following this advice he will be enabled to learn an accurate pronunciation. The Grammatical Exercises are given under this prospect in Tshi only. The correct translation can easily be done with the help of a native.

All who desire to acquire a fuller knowledge of this interesting language can get the required information by "Christaller's Grammar of the Asante and Fante language."

Concerning the Orthography, as well as the laws of accentuation & correct tones, I refer to the above mentioned book.

Introduction.

There are 26 letters in the Tshi-Alphabet according to 'the Standard Alphabet for reducing unwritten languages etc. to a uniform orthography' by Dr. Lepsius, London, Williams and Norgate. Berlin W. Hertz 1865. They are not pronounced as the letters in the English Alphabet, but the vowels are pronounced by their own sound and the consonants with the addition of a short "e" "a" or "o" respectively.

A. The 10 vowels are:

a as in can	i as in will
a „ „ father	o „ „ vote
e „ „ net	ǫ „ „ straw
ɛ „ „ were	o „ „ know
e „ „ 'regard', 'reply'	u „ „ cool; rule.

The vowels are either short or long, pure or nasal.

Compound vowels are the following:

ae, ãe, ai, ei, ɛi, oe, ɔe, õe, ui, ũi.

aw, ãw, ew, ɛw, iw, ow, ɔw, uw.

They sound in accordance with the single elementary letters.

B. The 16 Consonants are:

b, d, f, g, h, k, m, n, ṅ, p, r, s, t, w, ẅ, y.

"l" is used only in foreign words and consequently left out in the above number.

The letters c, j, q, x, z are unknown.

The consonants k, g, h, ṅ (as in ring) are frequently joined with the letter 'w or ẅ' = tš as in church.

The consonants g, h, k assume 'y' before e, ɛ, ɛ, i, sometimes also before 'a'.

'Hy' sounds like the scotch ch in Loch.

'fẅ' is pronounced by contracting both lips as for whistling.

Part I.

I

Nouns.

1. Nouns are the names of different things.

2. Nouns may be Common or Proper Nouns.

3. Common Nouns are either simple, collective or abstract.

   a. Simple Common Nouns are the names of any single individual as: oguaṅ, a sheep; asõ, an ear.

   b. Collective Common Nouns denote a collection of individuals, as: kwae, a forest; ǫmaṅ, a nation.

   c. Abstract Common Nouns denote a quality, action or feeling, as: ahõǫfę, beauty; kyerę́w, writing; ǫyare, sickness.

4. Proper Nouns are the names of particular persons, places, rivers etc., as: Kwame (a person): Akŭropǫṅ a town; Densu (a river).

5. Most nouns are formed by prefixes, as: 'a' (am), 'ę', 'ǫ', 'm'.

   'a' (am) in abofra, (a) child; aduaṅ, food; adamfo, friend; ampesi, boiled plantains, yam, cassada, coco etc.

   'ę' (e) in eti, the head; ęsóno, the elephant.

   'ǫ' (o) in ǫhene, the king; onipa, a man.

   'm' (n; ṅ) in mfǫte, white ants; nsa, hand; ṅhõma, book.

Obs. The prefixes 'ǫ' (o) are very often dropped.

6. A series of Nouns is formed by prefixes and suffixes, as 'ē'; 'i'; 'ni' (fo); 'wa'; 'ba'; 'ma'.

   'e' in nneyęe, doings; ǫfarebae, the author, originator,

   'i' in adidii, place of eating; nsusuwi, thought; tifui, long hairs.

   'ni' in osŭani, a scholar; ohīani, a poor person;

   'fo' in ǫkyerękyeręfo, a teacher; ǫdefo, a rich man.

   'wa' in dadewa, a nail.

'ba' — in ababã, a young woman.
'ma' — in ǫbarimá, a male person.

Exercise.

Méwǫ agya na méwǫ ɛnã nso. — Ǫpɛ aduaǹ biara. — Ɛsóno wǫ ti kɛse.[1]) — Ǫhene[2]) nso yɛ onipa. — Onipa biara wǫ nsa abieǹ. — Ɛsono nsa na ɛsono nsã. — Onni ǹhõma. — Mfǫte bebrẽ wǫ ha. — Ǫkyerɛkyerɛfo pɛ osũani[3]) asɛm. — Ǫdefo no yɛ ohĩani no[4]) adamfo. — Ampesi yɛ aduaǹ pa. — Ǹhõma no yɛfo[5]). — Wǫǹ nneyɛe yɛ fɛ. — Ababã biakõ wǫhǫ. — Dadewa[6]) yɛ dade ketewã. —

Vocabulary.

méwǫ	I have	bebrẽ	many
na	and (connnecting two sentences)	pɛ-asɛm	to like
		pa	good
biara	any	wǫǹ	their; of them
ɛnã	mother	fɛ	nice; pleasing
nso	also	ne	is
kɛse	great	biakõ	one
yɛ	to be (is)	wǫhǫ	on that place
wǫ	has	dade	iron
abieǹ	two	ketewa	small
ɛsono-ɛsono	different	agya	father
onni	he has not	nsã	(palm) wine
ǫyɛfo	author		

[1]) Adjectives are placed after the Noun which they qualify.
[2]) A Noun in the Nominative case being the Subject of the sentence, ussually stands before the Verb.
[3]) A Noun in the Possessive Case stands always before another Noun.
[4]) 'no' represents the definite article.
[5]) The prefixes 'ɛ, e, ǫ, o' are usually dropped in connection with preceding words that do not end in open vowels.
[6]) The suffix 'wa' denotes the deminutive form.

II.

The Plural of Nouns.

1. Nouns with the prefixes 'a', 'ɛ', 'ɔ', form their plural assuming the prefixes 'a' or 'm', 'n', 'ń' in accordance with their initial consonants, as:
abofra, child; pl. mmofra; akyene, drum; pl. ńkyene; ɛda, day pl. nna; ekuw, a heap; pl. akuw; aboa, animal; pl. mmoa. ɔbɔ́fo, messenger; pl. abɔfo; opŭrow squirrel, pl. apurow; onipa, a man; pl. nnipa.

2. Some other Nouns change their singular prefixes as above adding the suffixes 'fo', 'wa' and 'ma', as:
afɛ, companion; pl. mfɛfo; ɔyare, sickness pl. nnyarewa; ade a thing, pl. nneɛma.

3. Others change the prefix 'ɔ' of the singular into 'a' and the suffix 'ni' into 'fo', as:
obibini, a negro; pl. abibifo: obŭroni, a European; pl. abŏrɔfó.

4. Nouns denoting some friendly relation, add the suffix 'nom,' as: ɔyere, a wife; pl. ɔyerenom; okunu, husband; pl. okunnnom.

5. A good number of Nouns have the same form for the singular and plural, as:
ɛdɔm, an army; aniwa, the eye; ano, the mouth.

Exercise.

Abofra biara wɔ agya. — Mmofra akuakuw bebrē agyinagyina[1]) hɔ. — Wɔkă ńkyene. — Nnipa ńhīnā fẅefẅɛ mfɛfo. — Abibifo[2]) nè abŏrɔfo ńhīnā pɛ nneɛma pa. — Nnyarewa bebrē wɔhɔ. — Mewɔ nnamfonom[3]) banu. — Ɔyerenom pɛ wɔń kununom asɛm. — Onipa biara wɔ aniwa abień na ɔwɔ ano biakŏ. —

[1]). The reduplication of the Verb is required as the Noun to which the Verb refers, speaks of a multitude of persons.

[2]). 'nè' = and, connecting two words, either Nouns or Pronouns.

[3]). Sometimes the singular-prefix is changed besides the addition of the plural-suffix 'nom.'

Dǫm horow gyinagyina kŭrow no kŭrotia. — Ɛsono yɛ aboa kɛse. — Mihŭu aprae abiɛsã ǫdaŋ no mu — Obi bu nna ŋhĩnã pɛ. — Abǫfo bi aba ha. —

Vocabulary.

gyinagyina	to stand	abiɛsã	three
(ɛ)hǫ	there	ǫdaŋ	room
kã	to beat	mu	within:inside
wǫkã	they beat	obi; pl. ebinom	somebody; anybody
ŋhĩnã	all		
fŵefŵɛ	to look out for	bu	to respect, consider, esteem
kŭrow	town		
hŭ	to see	pɛ adv.	alike
mihŭu	I saw	horo	different
kŭrotia	end or entrance of a town	aba ha	came here

III.

The Pronoun.

1. A pronoun is a word used for a Noun.

2. Pronouns are of 4 different principal kinds: Personal, Interrogative, Demonstrative and Relative.

A. Personal Pronouns.

	Nominative Case	Possessive Case
	Singular	Singular
1. Pers.	me = I	me; m' = of me, my
2. Pers.	wo = thou	wo; w' = of thee, thy
3. Pers.	ǫno = he, she	ne; n' = of him, her, it; his, her, its
	ɛno = it	
	Plural	Plural
1. Pers.	yɛŋ = we	yɛŋ = of us; our
2. Pers.	mo = you	mo = of you; your
3. Pers.	wǫŋ = they	wǫŋ = of them; their
	ɛno = they (neutr.)	ne = their (neutr.)

Objective Case		Compound Objective Case.		
Singular			Singular	
1. Pers. me; m'	= to me, me	mehõ	=	myself
2. Pers. wo; w'	= to thee, thee	wohõ	=	thyself
3. Pers. ne; n'	= to him, her, it; him, her, it	nehõ	=	himself
Plural			Plural	
1. Pers. yɛn̂	= to us; us	yɛn̂hõ	=	ourselves
2. Pers. mo; m'	= to you; you	mohõ	=	yourselves
3. Pers. wɔn̂	= to them; them	wɔn̂hõ	=	themselves

Exercise.

M'agya [1]) nni hɔ. — Ne nã wɔ mma bebrẽ. — Wɔn̂ nneɛma n̂hĩnã ayera. — Me ara[2]) mepɛ no sã. — Yɛn̂ mmofra yɛ mmotra bone. — Wɔn̂ n̂hĩnã yɛ abibifó. — Nnipa dodɔ wɔn̂hõ wɔn̂hõ. — N'ade biakõ nni hɔ. — Ne ba yare. — Ɔno Kwasi gyina hɔ. — Mihũu wɔn̂ n̂hĩnã. — Migyina[3]) n'agya asase so. — Mafa[4]) akutu bi (wɔ) m'adamfo tũrom.' — Yɛn̂ aṅkasa asase neṅ[5]). — So[6]) wo yɔn̂kõ anyã nehõ.? — Mihũu wo nua nnɛra. — Me ti beṅ me. — Ne ti beṅ no. — Me ba tie m'asɛm. — Me kunu atade atetew. — Ne din de[7]) Abenã.

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1) Before words beginnig with prefix 'a' the vowels of the personal pronoun are dropped.

2) The personal pronouns are emphasised by the addition of the particles 'ara' or 'aṅkasa' e. g. mearа, wo ara, ɔnoara, maṅkasa, woaṅkasa, naṅkasa.

3) Before 'i.' 'e' and 'u' we usually write 'mi', 'wu.'

4) Before the verb the Nominative case is shortened into the following forms 'me - woa - wa (a) - yɛa - moa - wɔa.'

5) 'neṅ' a contraction of 'ne ɔno.' The verb 'ne' has the meaning: "to be identical with'. Ne oyi, ne eyi, are likewise contracted into 'ni'.

6) Interrogative Particle.

7) 'de' - to be called.

Vocabulary.

ɛwɔ hɔ	he is present	mafa	I have taken
onni hɔ	he is absent	akutu	orange
ayera	lost	tũrom'	in the garden
mepɛ	I like	ɔyɔ̃kõ	friend, companion
sā - adv.	in this manner	nnɛra	yesterday
bone	bad, evil	beñ	to ache
dodɔ	to love	tie	to obey
yare	to be sick	atade	cloth
migyina	I stand	atetew	torn
asase	land; earth	wanyã nehõ	he is rich
so	on, upon		

IV.

B. Interrogative Pronouns.

1. Ɛhẽna	who? pl. ɛhẽfo	6. Dabɛñ	what day? when?
2. Dɛñ; bɛñ	what?	7. Ahẽ	how much? how many?
3. Ɛhẽ	where?		
4. Dɛñ	how?	8. Dekõdé or adekõ, asɛmkõ	what (in indirect questions.
5. Ɛdɛñ nti	why?		

C. Demonstrative Pronouns.

1. Ɛnnɛ (nnɛ)	to-day	7. Ɛhɛ, ɛhɛnom	there
2. Dabi	some day	8. Bābi	somewhere
3. Dā	always	9. Oyi pl. eyinom	this one
4. Dă	never	10. Obi pl. ebinom	some body
5. Sā, sɛ̄	such; in this manner	11. Eyi pl. eyinom	this thing
6. Ɛha, ɛha ara, ɛha yi ara	here	12. Fẅẽ	anything, nothing

Exercise.

Ɛhẽ na wokɔ? — Wo dɛñ na ayera? — Ɛnnɛ yɛ Kwasida. — Migyina ha yi-ara.[1]) — Oyi pɛ n'agya asɛm. — Ahẽ na ɛwɔ hɔ? —

[1]) The prefix is dropped as the preceding word closes with the vowel 'a'.

Wǫń ńhinā wǫhǫ. — So onni akutu ana ?[1] — Dabi, onni bi. — Ǫkǫǫ Akŭrǫpǫń dabɛń 'or' dabɛń na ǫkǫǫ Akŭrǫpǫń? — Ǫkǫǫ nnɛ́ra. — Ǫkǫ hǫ dā. — Sā onipa yi yɛń mmoa bebrē. — Dɛń na ɛkita sā abofra yi? — Minnim dekŏde a ekita no. — Nnipa binom nni fŵē. — Fŵē ara nni hǫ. — Asase yi yɛ́ me dea.[2] — Abibifo mmerekyi nyɛ́ akɛse[3] sɛ[4] Abŏrǫfo de.[5]

Vocabulary.

kǫ	to go	abérekyi pl. mmerekyi	goat
Kwasida	Sunday	yɛ́	to be
ǫkǫǫ	he, she went	nyɛ́	negat. form
kita	to hold	Akŭrǫpǫń	a town
ɛkita me mikitae	I hold	dabi	no
nim	to know	minnim	I do not know

V.

D. The Relative Pronoun.

1. The Relative Sentences are formed by the particle 'a.' This particle stands in relation to an antecedant noun or pronoun connecting with it a following clause which occupies the place of an adjective e. g.:

onipa a mihŭu no no[6]	the man whom I saw.
obi wǫhǫ a ǫwǫ́ aka no	there is somebody who was bitten by a snake

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[1]) Interrogative Particle used at the end of a sentence.

[2]) 'Déa'; the emphatic particle 'a' is brought in connection with the indefinite pronoun 'de' (s. No. 6.)

[3]) Plural form of the adjective 'kɛse.'

[4]) 'sɛ' = like.

[5]) 'De' is an indefinite reciprocal pronoun taking the place of the preceding noun.

[6]) The second 'no' refers to the noun 'onipa' expressing the definite article while the first one is a pronoun in the Objective case.

here a mekɔe no — at the time I went away

mepɔ obiara a ɔdɔ me asɛm — I like everybody who loves me

2. The demonstrative pronoun 'nea' (he who, she who, that which, he whose, he whom etc.) denotes a person or a thing, being in combination with the above mentioned particle 'a.' The sentence following requires however in most cases a correspondent pronoun e. g.:

nea waba ha no, minnim no = onipa a waba ha no, minnim no = I do not know the man who came here

nea aba dedaw (no) na ɔba dā = that which once happened, will always happen

kɔ nea mekãe no = kɔ babi a mekãe no = go to that place which I told you

nea ɔwɔ aká no suro sunsóń = he whom a snake has bitten fears a worm.

Exercise.

Minnim nea abofra no kɔ. — Nnipa a wɔbaa ha nnɛra no, mińhũ wɔń bio. — Mińhũ nea wokã no hõ asɛm no. — Minim nnipa a wɔbaa ha no ńhĩnā. — Nneɛma a ɔwɔ [1]) ha yi [2]) ńhĩnā yɛ me déa. — Me yɔńkõnom a wɔ́wɔ ha ńhĩnā kã no sa. — Nea funu wɔhɔ no ɔhɔ [3]) na akɔre bɛboaboa wɔńhõ ano. — Ɛsono mprempreń wiase yi na ɔsono dabi [4]) de a ɔbɛba no. — Amrado gyaa ɔdeduani biakõ a wɔpɛ no. — Dɛń na menyɛ Iesu a wɔfrɛ no Kristo no? — Ɛda a eyinom kɔe no na mebaa fie. — Mihũu wo ɔbrɔdɔma no ase.

Vocabulary.

wɔbaa	they came	wiase	world
kã	to say	ɔbɛba	it will come
efunu	a dead body	gyā	to release
ɔkɔ́re	eagle	ɔdeduani	prisoner

[1]) 'ɔwɔ' = neuter gender.

[2]) 'yi' = demonstr. pronoun reflecting to the subject 'nneɛma.

[3]) To make a word emphatic, it is placed before the sentence and followed by the conjunction 'na.'

[4]) An adjective exceptionally placed before the word it qualifies.

bɛboaboa-ano	they will gather	ményɛ?	shall I do?
mprempreñ	presently used as an adjective	ofie	home, house
		ɔbrɔdɔma	fig tree
ase	under	amrado	governor

VI.

The Verb.

1. A Verb is a word expressing which a thing does or is done to.
2. There are transitive and intransitive verbs, many however are used transitively and intransitively.
3. Verbs are inflected according to Voice. Mood, Tense, Person and Number.
4. The Verbs in the Tshi language have no Passive Voice.
5. There are only three Moods: the Indicative, Imperative and Infinitive.

   Obs.: The condition is expressed by different conjunctions.
6. There are 6 resp. 7 tenses: The Present tense, the Past tense, the Perfect tense, the Progressive tense, the First Future tense, the second Future tense.

   Obs.: The consecutive Form will be refered to by a foot note whenever it occurs.
7. The person and number are indicated by the personal pronoun, the stem of the verb undergoing no change whatever.

Paradigm 'kɔ' = to go.

A. Affirmative Form.

Indicative Mood.

Present tense:

Singular		Plural	
1. mékɔ	= I go	1. yɛkɔ	= we go
2. wokɔ	= thou goest	2. mokɔ	you go
3. ɔkɔ, ɛkɔ	= he, she, it goes	3. wɔkɔ	they go

Past tense:

Singular		Plural	
1. mekǫ́e[1])	I went	1. yekǫ́e	= we went
2. wókǫe	= thou wentst	2. mókǫe	= you went
3. ǫkǫ́e, ekǫ́e	= he, she, it went	3. wǫkǫ́e	= they went

Perfect tense:

Singular		Plural	
1. mákǫ	= I have gone	1. yeakǫ	= we have gone
2. wóakǫ	= thou hast gone	2. móakǫ	= you „ „
3. wákǫ, akǫ	= he, she, it has gone	3. wǫ́akǫ	= they „ „

Progressive tense:

Singular		Plural	
1. merékǫ	= I am going	1. yerèkǫ	= we are going
2. worékǫ	= thou art going	2. morékǫ	= you „ „
3. ǫrékǫ, erékǫ	= he, she, it is going	3. wǫrékǫ	= they „ „

First Future tense:

Singular		Plural	
1. mékǫ[2])	= I shall go	1. yebékǫ	= we shall go
2. wobékǫ	= thou wilt go	2. mobékǫ	= you will go
3. ǫbékǫ, ebékǫ	he, she, it will go	3. wǫbékǫ	they „ „

Second Future tense: (Progressive)

Singular		Plural	
1. merebekǫ́	I shall be going	1. yerebekǫ́	we shall be going
2. worebekǫ́	thou wilt be going	2. morebekǫ́	you will „ „
3. ǫrebekǫ́	he, she will be „	3. wǫrebekǫ́	they „ „ „
erebekǫ́	it will „ „		

[1]) The suffix 'e' or 'i' is dropped when an object follows, the final vowel being lengthened e. g. ǫkǫ́e = he went: but ǫkǫ́o fie = he went home.

[2]) Contraction of mebekǫ in the first Person.

Exercise.

Mémã wo sireñ biakõ nè takufà. — Otuaa no nea ɛsɛ. — Wáfa me nneɛma ũhĩnã. — So wobɛ́kɔ Akũropɔñ nnɛ ana[1])? — Yenim nnipa a wɔbaa ha ũhĩnã. — Ne sika ũhĩnã asã. — Wɔñ ũhĩnã rekɔ fie. — Yɛahũ sɛ[2]) dɔm kɛse bi di n'akyi[3]). — Wógoru[4]) fɛfɛ̃fɛ abɔnteñ so. — Mmarima ũhĩnã behyiaa[5]) abɔnteñ. — Wɔkyerɛɛ me nea mmofra no yɛe. — Dɔñfẅérew biakõ ni a mesɔree. — Yebéfi ẅiase yi akó[6]) bio. — Abɔ́fó bi fii Aburi bae. — Morékɔ hɛ̃? — Yɛñ ũhĩnã rekɔ yɛñ kũrom'. — Dabɛñ na wóate sɛ amrado bɛba ha? — Metee no[7]) sã nnɛra. — So wunim sã onipa yi? — Yiw, minim no anim nè anim. — —

Vocabulary.

sireñ	shilling	sika	money, gold
takufà	sixpence	sã	to come to an end
tua	to pay	di-akyi	to follow
sɛ	to be due to	goru	to play
fɛfɛ̃fɛ	very nicely	dɔñtẅerew	hour
abɔnteñ	street	fi	to come or go from
kyerɛ	to show, explain	bio	again
yɛ	to do	te	to hear
sɔre	to rise	yiw	yes
		anim nè anim	personally

[1]) In interrogative sentences the forms of the verb are not altered, yet they are introduced either by interrogative pronouns or particles.

[2]) 'sɛ' = that (a conjunction introducing a Noun-sentence).

[3]) It has already been mentioned that the vowels in the singul. number of the personal pronouns are lost before the prefix 'a'.

[4]) 'wógoru' not 'wógoru' for euphonic reasons.

[5]) 'behyiaa' is not the future form, but a combination of the verb 'ba' = to come and the verb 'hyia' = to come together employed in expressing the action.

[6]) If there are two successive verbs the first of which denotes the future tense, the second must begin with the prefix 'a' being characteristical for the perfect tense.

[7]) To make a sentence emphatic the pronoun 'no' (neutr.), usually ommitted, is to be expressed.

VII.

The Imperative and Infinitive Mood.

a. The Imperative Mood.

1. The Imperative (Mood) of the second person has no prefix at all neither in the singular nor in the plural form.
2. The Imperative (Mood) of the third person is either formed by the nasal prefix 'ṅ' having high tone on the first syllable — or by the auxiliary verb 'mã' = to let, to cause, to make the prefixes having low tone.

Singular			Plural		
2.	kǫ	go	2.	moṅkǫ	go
3a.	ǫ́ṅkǫ	he shall go	3a.	wǫ́ṅkǫ	they shall go
b. pl.	mã ǫṅkǫ́ mommã ǫṅkǫ́	let him go	b. pl.	mã wǫṅkǫ́ mommã wǫṅkǫ	let them go

b. The Infinitive Mood.

The Infinitive is in reality converted into a Noun being consequently formed by the Noun-prefixes 'a', 'o', 'm', 'n', 'ṅ', as:

adidi	eating;	ǫkǫ	going;	ǫkasa	speaking:
aguare	washing;	nna	sleep;	ṅkamfo	praise.

Exercise.

Móṅkǫ kŭrow a ǫda mo anim yi mu. — Kǫ́ na kǫyǫ nea mekyerɛɛ wo no. — Mã ǫṅkǫ n'agya ṅkyeṅ. — Múnse[1]) Sion babea se: Fŵɛ, wo hene reba wo ṅkyeṅ. — Mómmã ǫnyɛ n'adŵuma. — Mómmĕra[2]) mmɛfŵɛ[3]) nea Awurade dae hǫ. — Onipa a ogyina w'anim ha yi fɛre ade. — Moṅkǫ ṅkǫyɛ[4]) amaṅamaṅ ṅhĩnã m'asŭafo. — Mónyɛ anifere sɛ awǫ. — Moṅkyerɛkyerɛ wǫṅ sɛ wónni

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[1]) cfr. Exerc. III, 3.

[2]) The consonant 'b' of the singular 'bĕra' is by assimilation converted into 'm' in the plural.

[3]) The Verb 'ba' cfr. Exerc. VI, 5 undergoes the same assimilation.

[4]) 'Kǫ' is here to be considered as an auxiliary verb being used in the same form as the principal verb. The pronoun however is repeated only when the verb stands in the first person.

nea mahyɛ mo ŋhĩnã so. — Mónnɔ mo atamfo. — Mómmã n'atempɔn̄ ntẽɛ. — Ne nã buae sɛ: Dabi na wɔmfrɛ no Yohane. — Fẅɛ oyi ne nea adiyifo no akã ne[5]) hõ[6]) asɛm no. — Ɔkɔ na ɛsɛsɛ wokɔ.

Vocabulary.

da	to lie	atempɔn̄	highway
anim	face, front	tẽɛ	to be or make straight
se	to say, tell	adẅuma	work
fẅɛ	to see	odiyifo	prophet
ŋkyɛn̄	aside, by, near	fɛre ade	to be bashful, to respect
Awurade	Lord	bua	to reply
amaŋamaŋ	nations	frɛ	to call
kyerɛkyerɛ	to teach	anifere	sharpness of sight
di - so	to observe	ɔtamfo	enemy
hyɛ	to command	Iohane	John
		Sion	Zion

VIII. The negative form of the Verb.

The Negative is always formed by the Nasal prefixes 'm', 'n' or 'ŋ'.

Rem. Observe the difference of the tone in the Present and Imperative.

B. Negative Form.

Indicative Mood.

Present tense:

Singular		Plural	
1. meŋkɔ́	I do not go	1. Yɛŋkɔ́	we do not go
2. woŋkɔ́	thou doest not go	2. moŋkɔ́	you do not go
3. ɔŋkɔ́	he, she does not go	3. wɔŋkɔ́	they do not go
ɛŋkɔ́	neuter.		

[5]) After the Verb 'ne hõ' is written instead of 'no hõ.'

[6]) 'hõ' refers either to things or to persons signifying the physical or mental circumstances of the latter.

Past tense:

Singular		Plural	
1. meṅkǫ́e	I did not go	1. yẹṅkǫ́e	we did not go
2. woṅkǫ́e	thou didst „ „	2. moṅkǫe	you „ „ „
3. ǫṅkǫ́e	he, she did „ „	3. wǫṅkǫ́e	they „ „ „
ẹṅkǫ́e	neutr.		

Perfect tense:

Singular		Plural	
1. maṅkǫ́	I have not gone	1. yẹaṅkǫ́	we have not gone
2. woaṅkǫ́	thou hast „ „	2. moaṅkǫ́	you „ „ „
3. waṅkǫ́	he, she has „ „	3. wǫaṅkǫ́	they „ „ „
aṅkǫ́	neutr.		

Progressive Form:

Singular		Plural	
1. mereṅkǫ́	I shall not be going	1. yẹreṅkǫ́	we shall not be going
2. woreṅkǫ́	thou wilt „ „ „	2. moreṅkǫ́	you will „ „ „
3. ǫreṅkǫ́	he, she will „ „ „	3. wǫreṅkǫ́	they „ „ „ „
ẹreṅkǫ́	neutr.		

First Future tense:

Singular		Plural	
1. meṅṅkǫ́	I shall not go	1. yẹṅṅkǫ́	we shall not go
2. woṅṅkǫ́	thou wilt „ „	2. moṅṅkǫ́	you will „ „
3. ǫṅṅkǫ́	he, she will „ „	3. wǫṅṅkǫ́	they „ „ „
ẹṅṅkǫ́	neuter		

The Second Future tense in the negative form is very seldom used.

Exercise.

Wǫrensakra wǫṅ adw̆ene dă. — Mnntie nea ǫtemmufo a ǫntĕẹ[1]) yi se! — Minsuro Onyaṅkõpǫṅ na memfẹre nnipa. — Wǫanũ wǫṅ mu[2]) biara. — Minsusuw sẹ ẹbẹyẹ sā. — Mã minnidi[3]) na mennom ansã. — Mamma mammẹsoma asomdw̆oe. —

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[1]) After the relative particle the high tone of the negative is drawn back to the first syllable.

[2]) 'mu' = among

[3]) The second Imperative form with the auxiliary verb 'mà'.

Yɛreŋkǫ́ fie ara[1]) dã. — Wontumi ŋhũ Onyaŋkõpǫŋ ahenni. — Osukǫm renne[2]) no dã. — Ǹkŋ̃rofó no mu pĩ antie n'asɛm. — Memmǫ maŋkasa me tirim menyɛ biribi. — Abofra yi aŋkã nokware. — Odiyifo bi nsɔre mfii Galilea pɛŋ ɛ[3]).

Vocabulary.

sakra	to change	soma	to send
adwɛne	mind	asõmdwoe	peace
otemmufo	judge	tumi	can
suro	to fear	ahenni	kingdom
Onyaŋkõpǫŋ	God	osukǫm	thirst
susuw	to think	osukǫm de me	I am thirsty
didi	to eat	ŋkŋ̃rofó	the inhabitans
nom	to drink	pĩ	many
bɔ-tirim	to propose	nokware	truth
Galilea	Galilee	pɛŋ	once; never

IX.

The Negative Imperative Mood.

	Singular		Plural	
2.	ŋkǫ́	do not go	2. moŋŋkǫ́	do not go
3. a.	oŋŋkǫ́	he shall not go	3. a. wɔŋŋkǫ́	they shall not go
b.	mmã ɔŋŋkǫ́		b. mmã wɔŋ-ŋkǫ́	let them not go
pl.	mómmmã ɔŋŋkǫ́	let him not go	pl. mómmmã́ wɔŋŋkǫ́.	

Exercise.

Moŋŋkǫ́ nso munni wɔŋ akyi. — Munnsuro wɔŋ a wontumi[4]) ŋkum ɔkãra. — Mmã ɔnnsaŋ n'akyi. — Mommpɛ sika ana

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1) 'ara' a particle of generalizing power.

2) The consonant 'd' of the verb 'de' = to take hold of, is by assimilation converted into 'n' corresponding with the negative form.

3) 'ɛ' = an emphatic particle after the negative Past tense.

4) Before the vowel 'u' the pronouns 'wɔŋ' and 'yɛŋ' are written 'woŋ' and 'yeŋ.'

dw̆etǫ ana kǫbere ṅṅṅu[1]) mo abǫso mu. — Mommmaṅ ṅṅkǫ amaṅamaṅ kwaṅ so. — Kǫ kã kyerǫ wǫṅ sǫ: wǫṅṅkǫ́ wǫṅ kŭrom.' — Moate sǫ wǫkã kyerǫǫ tetefo no se: nni awu. — Ṅkắ wo ti ntam. — Moṅṅkasakasa pī kwa[2]) sǫ abosonsomfo. — Osŭani biara a ǫte ne kyerǫkyǫrǫfo nsǫm na ǫnyǫ no benyã asõtw̆ẽ. — Mommfa bone nntua bone so ka.

Vocabulary.

kum	to kill	ǫkwaṅ	the road, way
ǫkăra	the soul	ǫteteni	an aged man
saṅ	to return	pl. tetefo	the ancients
pǫ	to desire	di awu	to kill
dw̆ẽtǫ	silver	kã ntam	to swear
kǫbere	copper	kasakasa	to talk, gabble
gu	to cast	ǫbosonsomni	a heathen
abǫso	girdle	nyã	to get
maṅ	to turn aside	asõtw̆ẽ	punishment
fa	to take	tua so ka	to punish

X.

Inflexible Verbs.

There are a series of verbs undergoing no inflexion whatever, as:

te	to be (in some state)
te	to sit, to live
ye	to be good
wǫ	to be (on some place: neg. nni)
nim	to know
so	to carry
ne	to consist in, to be identical with
nam	to walk

[1]) Before 'g' the negative prefix is 'ṅ' and the letter 'g' is converted into 'ṅ' by assimilation.
[2]) 'ǫkwà' in vain; the prefix 'ǫ' is dropped for euphonic reasons.

Exercise.

Onyaŋkõpǫŋ ne ǫdǫ. — Sɛ[1]) menam owusunsuma boŋ mu a, minsuro bone bi. — Iehowa atempɔn ŋhĩnã yɛ nokware mã[2]) wǫŋ a wǫnam n'akwaŋ so. — Iehowa ne me haŋŋ nɛ̀ me ŋkwãgye. — Ǫhene ba ne no. — Ɛte sɛnea[3]) mekãe no. — Dabi, ɛnte sã. — Yennim eyi hõ fẅẽ. — So wunim nea merefẅefẅɛ yi? — Yentumi ŋŋuare asu. — Misusuw sɛ eye sɛ yesim. — Mehõ ye afei. — Minnim nea sã ade no wǫ. — Wo yere hõ te dɛŋ? — M'adamfo te pɔŋkɔ so. — Nnipa kakrã bi na ɛte[4]) sã kũrow yi mu. — Ǫbea yi so kyɛw a ɛyɛ fɛ. — (Ǫn'na ǫso asɛm no ŋhĩnã ti[5]). — Wo hõ te dɛŋ nnɛ? — Mehõ ye kakra. — Afei de[6]) me hõ ye kakrã. — Sɛ ɛte sã a aŋkã[7]) eye.

Vocabulary.

ǫdǫ	love	guare	to wash, bathe
owu	death	guare asu	to swim
sunsuma	shadow	sim	to start
oboŋ	valley	afei	now
Iehowa	Jehovah	ǫpɔŋkɔ	horse
haŋŋ	light	ɛkyɛw	hat
ŋkwãgye	salvation		

[1]) The conjunction 'sɛ' = if — with the particle 'a' introdnces the conditional sentence.

[2]) 'mã' is often used as an auxiliary verb taking the place of a preposition with the meaning of 'for the benefit of.'

[3]) The conjunction 'sɛnea' introduces an Adverbial Clause of Manner and is followed by the corresponding 'no' or 'yi.'

[4]) Instead of using the third person plural the predicate can be put into the Neutr. Singul.

[5]) A Phrase: 'he is the chief person in the matter.'

[6]) This particle is used to make the sentence prominent; it is usually comparing the present state with the former; it can be translated thus: "take it for granted."

[7]) 'Aŋkã' — 'in that case' — cfr. XX; this conjunction indicates that the idea of the sentence is no reality, but it depends on the relality of the idea of another sentence.

XI.

Auxiliary Verbs.

1. There are some auxiliary verbs which point out the distinction between the direct and indirect object, as:

Ọde . . . kyerɛ	he shows
Ọde . . . berɛ	he brings

2. An object which has either to take a certain direction or to occupy a certain place, is introduced by the following aux. verbs:

Ọde . . . ba	he brings to
Ọde . . . si	he puts at
Ọde . . . kɔ	he takes at

3. A few auxiliary verbs take the place of a preposition as:

Ọde . . . yɛ	he does by, he makes with
Ọnam . . . so yɛ	he does by means of.

The Imperative and Negative Forms use 'fa' instead of 'de' resp. 'nam', as: fa . . . ba, fa . . . kɔ = through
fi . . . ba, fi . . . kɔ = from.

Exercise.

Ọde ne bá brɛɛ me. — Ọde ntama yi kyɛɛ me. — Wɔde wɔn ŋhõma bi kyɛɛ me. — Yɛn ŋhĩnã de yɛn aniwa fẅɛ Awurade anuonyam. — Mede wo asɛm mamã wɔn. — Sã nnipa yi ŋhĩnã de wɔn mma baa oduruyɛfo no ŋkyɛn. — Ɔmfa kuruwa no mmesi poŋ so. — Wɔamfa me nneɛma no ammĕrɛ me bio. — Ọde ne ba rekɔ fie. — Wɔde wɔn naŋ na étẅa kwaŋ. — Ofii Anum baa Odumase. — Wɔfaa Akŭrɔpɔn kɔɔ Aburi. — Ɔnam ne dɔ so yɛɛ ade kɛse. — Obiara nam abĕraŋ so kɔ Onyaŋkõpɔn ahenni mu. — Dɔn hõ na mede Nyaŋkõpɔn ahenni mmɛto? — Onyame mfa adebone a ɔyɛ tiaa[1]) no mfiri no. — Otú fii Asante bɛtraã Akyem. — Wɔde nó yɛɛ ɔsafohene. — Wɔde nó yɛɛ ɔsɔfo or wɔhyɛɛ no sɔfo.

Vocabulary.

ɔbá	child	Aburi, Anum, Odumase	names of towns
ntama	cloth		

[1]) The past tense is always indicated with the second verb (only.)

kyɛ	to present	ɔbĕraṅ	a strong man
ani	eye	abĕraṅ so	by force
anuonyam	glory	to . . . hõ	to compare with
oduruyɛfo	physician	Onyame	God
kuruwa	cup	adebone	the evil deed
ɔpoṅ	table	Asante; Akyem	countries
ɛnaṅ	foot; leg	ɔsafohéne	captain
tŵa kwaṅ	to make a journey	hyɛ	to appoint
		ɔsɔ́fó	priest, minister

XII.

Adjectives.

1. An Adjective is a word qualifying a noun or pronoun.
2. Adjectives are of three kinds: Adjectives of Quality, Adjectives of Quantity, Distinguishing Adjectives.

A. Adjectives of Quality.

1. The Adjectives of Quality are used in two ways:
   either attributively e. g. onipa kɛse — a great man
   abofra bone — a bad boy
   atadé fɛfɛ — a beautiful cloth
   or predicatively e. g. onipa yi yɛ kɛse — this man is great
   atadé no yɛ fɛ — the cloth is beautiful
2. A number of Adjectives has either the simple or the reduplicated form, e. g.
   fɛ́ = nice, fine; fɛfɛ = handsome
   fɛfɛfɛfɛ (or contracted) fɛfɛ̄fɛ = very fine
   pa = good; papa and papāpa = very good
   dɛ = sweet; dɛdɛ and (dɛdɛdɛdɛ) dɛdɛ̄dɛ = very sweet
   ṅ̄wene = bitter; ṅ̄weneṅ̄wene = very bitter

3. Few Adjectives have a plural form, as:

akūmā = little pl. ńkùmā
kɛse = large pl. akɛsé
ketewā = small pl. ńketewā

Exercise.

Wɔń a wɔte kŭro(w) yi mu ńhīnā adań nnipa bone. — Amanehunu kɛse bi baa wɔń so. — Nnipa dodow no ńhīnā agye adi[1]) sɛ nea ɔkã no ńhīnā wom' ampa. — Ano Kristofo bebrē te yɛń asase yi so. — Awurade adidii no yɛ ade krońkroń (bi.) — Ɛwó yɛ aduań bi a ɛyɛ dɛ sɛ̂[2]). — Wɔboaa Swissifo nnompe ńhīnā ano asɔredań ketewā bim'. — Karl Ɔkokodurufo[3]) bedii nsase horow a ɛyɛ nsase pa fɛfɛ bi so. — Nnua akɛse bi gugu ɔkwań a wɔbɔɔ no foforo no so. — Wɔń ńhīnā nneyɛe yɛ bone. — Amrado te abańkɛse[4]) bi mu. — Russifo dodow nɔ ara yɛ akuafo. — Eyi yɛ adŵuma bi a ɛyɛ yaw. —

Vocabulary.

dań	to turn into	Karl	Charles
amanehunu	suffering, misery	ɔkoko	breast; courage
		duru	hard; heavy
dódow	many	eduá	tree
gye-di	to believe	gugu kwań so	to lie on the road
ɛwom	it is true	bɔ ɔkwań	to cut or clean a road
ampá	certainly		

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[1]). Very often two transitive verbs are combined to express one notion only.

[2]). sɛ̂ — this adverb denotes a high degree of a said quality

[3]). "Ɔkokodurufo" is the adjective "duru" compounded with a noun, used as Attribute.

[4]). A compound noun viz. abań a ɛyɛ kɛsé.

kroñkroñ	holy	foforo	new
ɛwó	honey	abañkɛse	castle. fort
aduaú	meal. food	Russifo	the inhabitants
Swissifo	the inhabitants of Switzerland	okuafo	of Russia peasant. farmer
dompe	bone	adŵuma	work
asɔredaú	church	ɣaw	painful

XIII.

B. Adjectives of Quantity.

1. Adjectives denoting absolute quantity, as:

bebrē, pī = much, many
kakrā, kakrābi = little, some, few
ùhīnā = all: ùhīnā 'ra = altogether

2. Numeral Adjectives.

a) Cardinal Numerals
b) Ordinal Numerals[1])

a) Cardinal Numerals:

1 bākő	11 edúbiākő	21 adùonu bākõ
2 abieñ	12 edúmieñ	22 adùonu abieñ
3 abiɛsã́	13 edúmiensã́	30 adùasã́
4 anaú	14 edúnnáú	40 aduanáú
5 anúm	15 edúnnúm	50 aduonúm
6 aśiá	16 edúnsiá	60 aduosïa
7 asóñ	17 edúnsóñ	70 aduɔsóñ
8 awotŵé	18 edúŵotŵé	80 aduɔwótŵe
9 akróñ	19 edúñkróñ	90 aduakróñ
10 edú	20 adùonu	100 ɔha

1) These are expressed by Verbal Phrases

101 ǫha nè bākõ	500 ahánnúm	900 aháńkróń
200 ahannu	600 ahánsĭá	1000 apem
300 ahasã	700 ahánsóń	1001 apem nèbākõ
400 ahánnáń	800 aháńwotẅé	2000 mpennu

3000	mpensã	20,000	ǫpeduonu
4000	mpémnáń	90,000	ǫpeduakroń
10,000	ǫpedu	100,000	ǫpeha
	1,000000	ǫpepem	

b) Ordinal Numerals:

Odi kań	he is the first	odi hǫ	he is the next
ǫto so abień otĭa abień	he is the second	ódi kań	he occupies the first place
ǫto so abiesã otĭa abiesą	he is the third	ódi akyiri	he occupies the back part
nea edi kań	firstly	ǫka akyiri	he remains behind
nea ǫto so abień nea ǫtĭa abień	secondly	ótẅa to	he cuts off
nea ǫto so abiesã nea etĭa abiesã	thirdly	nea ǫkata-akyiri no	that which is the last (thing)

Exercise.

Ǫde ne yere kǫǫ Asante ǫhene Karikari afe a ǫto so anań so. — Ehǫ na ǫwoo n'abákáń[1]) barima no. — Bere bǫń na wokǫǫ Akyem? — Mfe asĭa ni[2]) a mekǫe. — Da a ǫto so anum Onyańkõpǫń bǫǫ mpatā nè nnõmā. — Ǫde ne mmabea bānu[3])

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[1]) "abákáń" = the firstborn child = ǫba a odi kań

[2]) "ni" = Contraction of "ne no"; the predicate "ǫyǫ" is understood.

[3]) When the Units refer to a person, they are combined with the word ǫba = person

mãa aware. — Iakob woo mmabaniũ dumieñ. — Nnipa hebrẽ pa (adv.) baa ne ũkyeñ. — Iakob babarima a odi kañ no diũ de Rubeu na nea ótwa to no nso wofre no Benjamin. — Ye ntem na kokum mmerekyi-mma abieñ fa bẽra. — Nea odi kañ no see no se: Mato asase na ehĩa me[1]) se mekofwe. — Sãara nso na nea otĩa abieñ nẽ abiesã no yee de-bedũu[2]) asoñ no so. — Ofienipa biara ntumi nsom wuranom bãnu. — Ode ne mmarima a woawo woñ ne fi ahasã duũwotwe tuu sa. — Ono nso nẽ mmarima ahannaũ reba abehyia wo. — Ogya fii Awurade ũkyeñ behyew mmarima ahannu aduonum no ũhĩnã.

Vocabulary.

Karikari	name of an Asante King	Ruben Benjamin	proper nouns
wo	to bring forth	to	to buy
afe	year	du	to reach
bo	to create	ofienipa	domestic servant
apatã	fish	tu sa	to fight
anõmã	bird	som	to serve
ware	to marry	owura	master
ogya	fire	hyew	to burn

XIV.

C. Distinguishing Adjectives.

These Adjectives distinguish a thing from its class, as:
yi pl. yinom = this, these
bi pl. binom = a, another, some

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[1]) "ehĩa me" = impers. = I feel obliged
[2]) A verb used in a prepositional way

biara	=	any, every
no[1])	=	the, that, those
bɛn?	=	which? what? in direct questions
kõ	=	which, what, in indirect questions
aṅkasa	=	self
ṅkõ. ṅkutõ	=	alone

Exercise.

Minnim abofra kõ a wosomaa no no. — Mo mu nipa bɛn na[2]) ɔrennyaw ne ṅnṅuanteṅ aduakroṅ akroṅ sare so? — Ampá, oyi ne odiyifo a ɔreba ŵiase no. — Dua biara a me soro agya annua no wobetu. — Ade biara a ɛkɔ anom no kɔ yafunu mu. — Nea efi anom fi adi de, efi nipá kõmam'. — Adŵene bɛn na wode susuw sã asɛm yi hõ? — Mé dé, minsusuw no sã. — Me mmom na mekãa no sã. — Ono ṅkutõ korɛ na okura sã nsusuwi no. — Munnim hóṅhóm kõ a mɔyɛ ne dea? — Ohene aṅkasa hyɛɛ mmára sɛ wómpra abɔnteṅ (so). — Móṅŵɛṅ na munnim dɛṅ kõ a mo wura bɛba. — Me nuabea nso[3]) gyé di sɛ sã atade yi fata me. — Onipa biara a ɔmã nehõ so no, wobɛbɛrɛ no ase. — Wureṅhũ dɛṅ kõ a mɛba wo so. — Adiyifo no nso wui; woyɛ wohõ dɛṅ ni?

Vocabulary.

gyaw	to leave	ɛdɛṅ	clock
ɔgnanteṅ	sheep	mmára	law
sare	the desert	hyɛ mmára	to make or pass a law

[1]) "no" = usually corresponding with the definite article in English

[2]) To make any part of a sentence emphatic, it is placed at the head of the sentence and the word thus made prominent is followed by the conjunction "na".

[3]) This particle added to the preceding noun is to be considered as an adverbial attribute to the subject.

soro	heaven:	pra	to clean
	adj.: heavenly	fata	to suit
dua	to plant	mã . . . so	to raise
tu	to take out	bĕrẹ . . ase	to humble
yafunu	stomach	nso	also, even
fi . . . adi	to come or go out	hóńhóm	spirit, ghost
kõma	heart	ọdọ́ń	bell
wẹ́ń	to watch		

XV.

Inflexion of Adjectives.

1. Adjectives are inflected to express comparison.
2. The Comparative and Superlative Degree denote that one of two things possess a higher quality than the other or than all the others respectively.
3. The Comparative and Superlative degree are usually formed by the help of the verbs "seń" or "kyẹń" = to surpass, e. g.

Compar.

onipa yi wọ ahõọdeń kyẹń ne nua no	this man is stronger than his brother
onipa yi yẹ kẹse seń no	this man is greater than the other

Superlat.

onipa yi wọ ahõọdeń kyẹń wọń ńhĩnã	this man is the strongest of them all
onipa yi seń wọń ńhĩnã ahõọdeń	
onipa yi yẹ kẹse seń wọń ńhĩnã	this man is the greatest of them all

4. The Superlative can be indicated also in the following ways:
   a) by a predicative Adjective and the postposition 'mu' = among, e. g. woyẹ wọń ńhĩnã mu akŭmã = thou art the youngest of all
   b) by the word "no ara" added to attribute Adjectives, e. g. ńkŭrofó pĩ no ara gye no dii = most of the inhabitants believed in him.

Exercise.

Ẹsóno yẹ aboa bi a ọsõ kyẹṅ mmoa ṅhĩnā. — Ẹyẹ aba ṅhĩnā mu kétewā. — Ọpanyiṅ nim de (nyãnsa) seṅ abofra. — Ọbĕraṅ Goliat sõ seṅ nnipa a aka no ṅhĩnā. — Dua biara nnihọ a ẹkyẹṅ eyi kẹse[1]). — Minnim biribiara a ẹyẹ dẹ kyẹṅ ẹwó. — Ọpoṅ a ọtowe no kyẹṅ nea yẹṅ ṅhĩnā susui. — Mefw̆ẹ sā ṅfw̆ireṅ yi ṅhĩnā a, mihũ sẹ eyi ne ne-ṅhĩnā mu nea ẹyẹ fẹ dodo. — Amrado baa yẹṅ kŭrom' no, nnipa pī no ara dii n'akyi. — Wo ne nea ọwọ tumi kẹse no. — Mmea a wọboro[2]) ahansĩa na ẹbẹfw̆ẹẹ sā ade no. — M'adamfo yi wọ sika seṅ yẹṅ ṅhĩnā. — Metumi mayẹ seṅ nea wosusuw no. — Fw̆ẹ, osetie ye seṅ afọrebọ na asõyẹ kyẹṅ adw̆ennini srade. — Abũrokyiri agye diṅ seṅ nsase-kẹse anaṅ a aka no ṅhĩnā.

Vocabulary.

sõ	to be large	tumi	strength, power
aba	kernel; fruit	afọrebọ	offering, sacrifice
ọpanyiṅ	an elderly man	gye diṅ	to become prominent
Goliat	Goliath		
ka	to remain	sradé	fat; grease
aka me	imp; I am left	odw̆enníni	ram
tow poṅ	to lay a table, to give a banquet	Abũrokyiri	Europe
		dodo	very much
ṅfw̆ireṅ	flowers	boro	to surpass
yẹ asõ	to hearken, to pay attention	asõyẹ	hearing, attention

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[1]) = concerning its size

[2]) another verb to express a comparatively large number.

XVI.

Adverbs.

1) Adverbs are words modifying a verb.
2) As there are no real prepositions in the Tshi-language, some nouns and verbs are used in an adverbial manner to show the relation between the different parts of the sentence.
3) There are Adverbs of time, Adverbs of place and Adverbs of manner.

I. Adverbs of time.

1) ɛbére[1])	time	11) afei	now
2) adekyɛ̃e	in the morning	12) sesɛ̃	this moment
3) adesãe	in the evening	13) dedaw	already
4) ɛnnɛ	to-day	14) prɛkõ	at once
5) nnansã yi	in these days, nowadays	15) ntɛm	quickly
		16) amónom hɔ ara	on the spot, immediately
6) nnãno	the other day		
7) nnɛra	yesterday	17) akyi; akyiri	after; behind
8) ɔkyɛ̃na	to morrow	18) dã dã	always
9) dakyɛ̃ bi	hereafter	19) dabidabi	a long time since
10) ɛtɔ dabi a	sometimes	20) ara	continually

Exercise.

Na eduu aŋ̃wummere no [2]) n'asũafo no kɔɔ mpoano. — Nnɛra dɔŋ̃ a ɛtoso asoŋ̃ na atiridii no gyaa no. — Sɛ obi nam aŵia a, oŋ̃hintíw. — Ɛno akyi no osee wɔŋ̃ sɛ: monsaŋ̃ ũkɔ

[1]) "ɛbére" with the postposition 'so' or 'mu'.

[2]) "no" signifies here the definite article referring to the word "ɛbere" time, which is understood having become an Adverb of time.

mo kŭrom.' — Mpe̱ṅ ahẽ na woake̱sra wo nua yarefo no? — Meko̱ ho̱ nnakóro-nnakóro. — E̱nne̱ ano̱pa yi meso̱ree nte̱mnte̱m.— Eduu anadw̆ofã no na nnipa hõ hũ nti wo̱atoto apoṅ mu. — Da a edi nnawotw̆e kaṅ ano̱patutūtu no na o̱baa o̱da no hõ. — E̱se̱se̱ woba me ṅkye̱ṅ amónom ho̱ ara. — Metee sā ase̱m yi dabidabi.— E̱to̱ dabi a meda nte̱m. — Ne kaṅkyerekyere no e̱se̱se̱ woko̱ asu ansã na [1]) e̱no akyi woabesiesie [2]) o̱daṅ no mu. — Awurade adifi fi tete nteredē. — Wufi tete akyirikyiri kosi dākyẽ akyirikyiri ye̱ Onyame. — Mprémpreṅ ara na metee se̱ m'agya aka bābi. — Awurade a w̆iase ahenni ye̱ ne de no na obedi hene dā dā. — O̱tõtõ wo̱ṅ ano aw̆ia nė anadw̆o.

Vocabulary.

aṅw̆ummere	evening	to poṅ mu	to close the door
mpoano	seashore	ano̱patutūtu	early in the morning
atiridii	fever		
hintiw	to stumble	o̱da	grave
mpe̱ṅ ahẽ?	how often?	ne kaṅkyerekyere no	first of all
sra	to visit		
o̱yarefo	a sick person	siesie	to bring in order
nnakóro nnakóro	on single days		
so̱re	to rise	adifi	manifestation
anadw̆ofã	night	tete nteredē	anciently
ehũ	fear	tete, akyirikyiri	of old
di hene	to reign	mprémpreṅ ara	immediately
tõtõ ano	to accuse	ka bābi	to expire

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[1]). "ansã na"-conjunct. "before"

[2]). The consecutive form of the verb is introduced by the particle "na" and formed with the prefix "a" like the perfect, but with different tone.

XVII.

2. Adverbs of place[1]).

1. ase	down, under	7. anim	in front of, before
2. ɛso[2])	on, upon	8. akyi	behind, after
3. emu[2])	among; within	9. atifi	above
4. ɛhõ[2])	at, near, about	10. ńkyɛń	by the side of
5. ano	on, at along	11. agya	beyond
6. ani	on, upon, over	12. ntam	between

Exercise.

Wɔfaa no yɛń ńkyɛń kɔɔ soro. -- Wofii bepɛ(w) no so sĩãń kɔe bio. — Ntɛm ara na obonto no duu asase a wɔrekɔ so no so. — Ńkŭrofokuw bebrẽ gyinagyina po no agya. — Ɔbea bi baa ne ńkyɛń sɛ: Bu ntɛń gye me me tamfo nsam'. — Nnipa bebrẽ pa[3]) na ɛte sã kŭrow yi mu. — Yɛagyaw ade ńhĩnã na yɛabedi wo akyi. — Ɔbĕrɛɛ nehõ ase yɛɛ osetie de-kosii[4]) wu mu. — Akyiri yi wɔń mu biakõ baa ońe besũu ne wura ńkŭrofo no anim. — Wodun wɔń anim kakra no wohũi sɛ okŭ kɛse bi da wɔnè[5]) kŭrow no ntam. — Otutun ṁmĩrika kɔɔ ne nã

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[1]) These Adverbs serve also as postpositions

[2]) The prefix 'e' of these 3 particles is usually dropped; at the head of a sentence however it is retained.

[3]) "pa" is to be considered as an Adverb of manner to express a high degree.

[4]) "kosi" = (till) a prepositional verb employed to indicate relation of time.

[5]) "wɔnè" by contraction, instead of "wɔń nè"

ŋkyɛŋ́ kɔsĕrɛɛ no ŋhõma. — Wunni asɛm bi a wubebua wo wu akyi ana? — Ǹŋo hõ mfaso titiriw a yɛwɔ ne sɛ yedi. — Abŭrokyiri asase ani yɛ fɛ sɛ̂. — Abŭrokyiri yɛ asase a ɛso mframa ye. — Ɔde no kogyinaa[1]) asɔreɛi ano atifi. — Onyamesom hõ wɔ mfaso wɔ nneɛma ŋhĩnã mu.

Vocabulary.

ɛsoro	heaven	sĕrɛ	to ask
obonto	boat	ŋŋo	oil
ŋkŭrofokuw	a multitude of people	mfaso	profit
		titiriw	principal; adv. chiefly
bu ntɛŋ́	to decide a case, to give sentence	mframa	wind
		asɔreɛi	temple
gye	to release, to save	okŭ	abyss
sŭ	to weep	onyamesom	godliness, worship of God
tu mmirika	to run, to hurry		

XVIII.

3. Adverbs of manner. (I)

1. ntɛm	quickly	8. mpo, po	even
2. abía	to one's assistance	9. de	concerning
3. sã, sɛ̃	thus	10. gye	except, safe
4. sãara	just so	11. korã	entirely; neg. not at all
5. komm	quietly		
6. ŋkõ, ŋkutõ	only	12. ara	even
7. nso	also		

[1]) Euphonical reasons do not allow to write" kɔgyinaa".

Exercise.

Me mpo migye midi sɛ[1]) woyɛ no sā a, na ɛbeyɛ yiye. — Sɛ wokā sā po a, nea minim ara ne sɛ ɛnte sā. — Wɔde ŋŋo nso sa nnyarewa horow. — Ehõ mfaso bi a ɛsõ nso ne sɛ wɔtɔŋ. — Ehõ mfaso titiriw ne sɛ wɔde gugu wɔŋ mfiri horow no mu na[2]) annyigye ŋkānnare. — Obɔɔ ne tirim sɛ ɔmmá onnidi ne poŋ so na mmom obeyi ne ŋkõ adnaŋ amã no ne poŋ. — Mise mo sɛ: Mo dé, minnim nea mnŋ. — Ne bogyese mu nè ne hõ ŋhinā ayɛ pɔtɔ̃. — Metee sā asɛm no, no na mefẅɛɛ komm. — Oyi nso ɛyɛɛ no fɛ sāara. — Osee no sɛ: Sɛ ɔpɛ a, ɔntɔŋ (no) ara. — Ne kramaŋ no anaŋ nso na ɛmã mihũi sɛ ɔnsõ. — Kaŋ no wɔfẅɛɛ wɔŋhõ anim komm. — Obeyɛɛ me adẅuma bi abia. — Eyi akyi aŋŋkyɛ korā na owni. — Wammá me nsu korā mannom. — Wɔŋ ŋhinā kɔɔ afāhyɛ no ase gye me nè me ne nna ŋkõ.

Vocabulary.

tɔŋ	to sell	bogyese	the beard
gu	to pour	ne hõ ayɛ	he is over and over
afiri	machine	pɔtɔ̃	dirty
gyigye	to meddle with	ɔkramaŋ	dog
ŋkānnare	rost	ɛkyɛ	a while ago
mmom	rather	aŋŋkyɛ	not long after
yi	to take out	afāhyɛ	festival

XIX.

3. Adverbs of manner (II.)

1. sɛ̃	very much	3. faŋŋ	distinctly
2. pa, papāpa	well, very well	4. kitikiti	desperately

[1]) the particle 'sɛ' introducing a conditional sentence can be ommitted; but the following particle 'a' is absolutely necessary

[2]) The negative consecutive form.

5. téta, kwa	merely, nothing, but	9. dabiarada	never
		10. nokware(m), ɛwom	really
6. pɛ, pɛpɛ̄pɛ	exactly		
7. ampá, ampá ara	verily	11. dodo, pī	much
		12. kakrā, kakrā bi	a very little
8. ebia	perhaps		

Exercise.

Ampá ara, wone Israel hene. — Asɛm a worekā yi wom na akyinnye biara nnihõ. — Ampá ara, onipa yi yɛ onipa trɛ̃nɛ̄. — Dua yi aba yɛ dɛ sɛ̃. — Adwuma a woayɛ yi ŋhīnā yɛ ɔkwà. — Oyɛɛ adwuma a mekyerɛɛ no no pɛpɛ̄pɛ. — Ɔkāā sā no na wɔde wɔŋ̀ naŋ̀ pempem fam kitikiti. — Dabɛŋ̀ na wobɛkɔ Abŭrokyiri? — Ebia nnawotwe bɛtwam' ansā na makɔ. — Ɛremma sā dabiarada. — Awerɛhow kɛse bi akā no nokwarem. — Abofra yi kyerɛɛ asɛm no ŋhīnā mu faŋ̀ŋ̀. — Ɔpanyiŋ̀ yi pɛ m'agya asɛm dodo. — Wokɔ fie a, mikyia wo yere papāpa. — Ne hõ te dɛŋ̀ nnɛ anɔpa yi? — Ne hõ ye kakrā bi. — Nokware mise mo sɛ: Ɔreŋ̀kɔ mu korā. — Mé nè mé fi de, yɛbɛsom Yehowa. — So woyare (ana?) — Dabida, menyare, na mmom mabɛ̃rɛ sɛ̃. —

Vocabulary.

akyinnye	doubt	twam'	to pass
trɛ̃nɛ̄	just; righteousness	awerɛhow akā me	I am befallen with grief
pempem	to knock at	kyia	to salute, to give
som	to serve		compliments

XX.

Conjunctions.

1) A conjunction is a word joining either two words or two sentences.

2) The conjunctions joining two words are the following:

ɛnè; nè = and

ana, anasɛ = or

ō . . . ō = whether . . or

3) The conjunctions joining two sentences are:

na	and, but, yet	gye sɛ	except that
nà	because	efisɛ; esïane (sɛ) ... nti	because
nanso	but, notwithstanding	sāará na	just as
aṅkã	eventually	ansã na	before
enti; ɛno nti	therefore	ɛnyɛ ṅkõ .. nanso	not only .. but also
ɛ́nna	then	efi sɛ	since
ɛnde	then		

Execrise.

Ɔnè no bɔɔ ṅkɔmmɔ ansã na ɔkɔe. — Mudidi õ, monom õ, mónyɛ ne ṅhĩnã ṅhyɛ Awurade anuonyam. — Sɛ ofiwura nim dɔṅ kõ a oẅifo bɛba a, aṅkã ɔbɛẅɛṅ. — Moṅṅfẅefẅɛ nea mobedi ana nea mobɛnom. — Ɛnna atiridii no gyaa no. — Ɛno na wodii mmuada na wɔbɔɔ mpae. — Migye midi sɛ aṅkã ɔbɛba nnɛ, nanso wámmá. — Wurennyã kwaṅ ṅṅkɔ wo kŭrom' gye sɛ woayɛ w'adẅuma ansã. — Sɛnea w'adẅuma te no sāara nso na w'akatua te neṅ. — Mekã no sã efisɛ woyɛ anihaw papa. — Esïane w'anihaw dodow nti na ɛmã mekã no sã. — Ɛnde na nea ɔpɛ no na ohũ no mmɔbɔ nso. — Anuonyam a mewɔ

ansã na ŵiase wǫhǫ no, fa hyɛ me. — Ɛnna wǫũ mu binom se: Fŵɛ sɛnea ǫdǫ no. — Sɛ yɛte ase õ, sɛ yewu õ, yɛyɛ Awurade déa.

Vocabulary.

bǫ ǹkǫmmǫ	to converse	di abuada	to fast
hyɛ anuonyam	to glorify	bǫ mpae	to pray
ofiwura	houselord	akuata	payment
oŵifo	thief	anihaw	laziness
hũ mmǫbǫ	to have mercy upon	te ase	to live
wu	to die		

Part II.

I. Salutations and their replies.

Good morning, Sir	owura makyẽ.
R.	duéneawó̱; y'agya; y'e̱nã; yā onua; yā aberáw.
Good afternoon, Mam	awurā, mahã.
R.	duéne̱w̌iá; yā afí; yā adw̌ó; yā benã.
Good evening	memã wo adw̌ó;
R.	duéneṅw̌íni ō; yā ahénewa; yā ayísi.
Welcome!	akwāba!
Good-bye	makrá wo; minnyáw w'ase;
R.	mekó̱ maba.
Farewell!	nantew yíyé; ṅkyé̱; ṅkyer'ō!
R.	yō nantew yiye ō.
Good night!	memã wo nno̱pá; nno̱p'ō; me nno̱p'ō.
Sleep well!	da yíyé; mónna yiy'ō.
Godspeed!	kitam'; moṅkitam'!
R.	mifuá no; yefuá no.
I congratulate you	wo tíri ṅkwã! mo! mo! woáye̱ adé!
Thank you	me ti da ase.
I offer you my sympathy	due; hye̱ deṅ; kose̱; dárekãnã!
Good day	ahyiá.
R.	ahyiáhyiá.
In approaching to a house	agō!
R.	amē!

Good appetite	kitam'; ẹ́ṅkọ yiye.
	mifuam'; woato me; me nsa wom'.
On the way already!	adikaṅ;
	akyiri ẹ?

II. Expressions of Politeness.

I am very glad to see you	oh! wuni!
How do you do?	wohõ te dẹṅ?
I am very well	mehõ ye pẹ sẹ̄ (papāpa).
How is your father?	(w'agya ẹ̄); w'agya hõ te dẹṅ?
He is not quite well	nehõ nyẹ no deṅ yiye.
He is ill	ọyare.
Give my compliments to him	wokọ a, memã no akyẽ; wokọ a, mikyia no.
I am still in your debt	nnāno meda wo ase.
I am very thankful for that	meda wo so ase pī.
I cannot thank you enough	mintumi menna wo ase dă.
Accept my warmest thanks	mifi me kõmã ṅhĩnā mu meda w'ase.
I thank you for the orange	meda wo akutu no so ase.
He thanked him most heartily	oyii ne yam daa no ase pī.
I am much obliged to you	meda - ase, meda - ase.
You are very kind	wo yam ye dodo.
You are most kind	wo yam ye papāpa.
What amends shall I make you?	miṅhũ nea mede betua wo so ka.
Thank you, I shall not do it	meda-ase, merenyẹ.
I thank you very much, Sir	owura, meda-ase papāpa.

You are most kind	wo yam ye sɛ asu.
He is benevolent	ɔyɛ ɔdɛfoɔ.
Pray let me have this book	mesrɛ wo sɛ fa sā ŋhõma yi mã me.
Allow me to have this book	mã me kwaŋ na mémfa sā ŋhõma yi.
If you please	sɛ wo pɛ a . ., me pa wo kyɛw.
By your leave	sɛ womã me kwaŋ a . . .
Please send me that book	mesrɛ wó sɛ mã wɔ́mfa sā ŋhõmã yi mãnã me.
Will you do me a favour	so wobɛdom me ana?
May I take the liberty?	so mewɔ hõ kwaŋ sɛ . . .?
I beg your pardon	mepa wo kyɛw.
Have pity on me	hũ me mmɔbɔ.
Please have patience with me	to wo bo ase mã me; nyã kõma mã me.
Will you render me a service?	so mesrɛ wo biribi kakra-yɛ a wokyi ana?
Do you agree?	so wopene so ana?
Yes, I consent	yiw, mapéne.
They all agreed	wɔŋ ŋhĩnã apene so.
I have nothing against it	minni hõ asɛm biara.
Depend upon me	fa wohõ to me so; gye me di.
No, that will never happen	dabi, ɛremma sā dã.
By all means	ɛyɛ́ deŋ ara a.
By no means	ɛrenyɛ ara dã.
Not at all	dabida; ɛntésākorā; ɛmmasā dã.
Do not object to it	ntu m'ano ŋũu.
Don't refuse my request	mmpo m'adesrɛ.

Have you anything against it?	so wowo hõ asem bi?
I will give permission this time	biakõ yi dé, memã hõ kwaň.
It does not please me	ensọ m'ani.
It does not concern me	emfa me hõ; memfa hõ.
It is impossible	eremma sā.
It does not depend upon me	emfí me.
He has refused it	wampene; wapo.
There is a knock	wobo poň akyi.
Somebody is knocking	obi bo poň akyi.
Go and see who it is	ko na kofwe nea owoho.
Open to us	behīe yeň.
Which is Mr. A's room?	owura A. whē?
Can I see Mr. A?	so owura A. wo fie ana?
My name is B.	wofre me B.
Who is knocking at the door?	ehēna na obo poň akyi?
It is Mr. B.	eye owura B.
Ask him to come in	kokã kyere no se ómměra.
Walk in, Sir	owura, běra odaň mu.
Lead the way if you please	mepa wo kyew se di kaň.
Please to go before, I will follow you	mesre wo se di kaň na minni wo akyi.
After you, Sir	owura, wo na di kaň.
I hope I do not intrude	so enye ohaw na mehaw wo yi?
By no means, I am glad to see you	dabi, eyi de enye fwē; eye m'anigye se woaba.
It is very kind of you to come and see us	eye se woabesra yeň.
Won't you sit down?	wontrã ase ana?

Pray take a seat	wopę a, trã ase; gye agua ę.
Please sit down	mepa wo kyęw sę trã ase kakra.
I cannot make a long stay	mereńńkyę.
I must go	ęsę sę mekǫ.
What! Will you leave us already?	so wokǫ ara ni?
You have but just come!	wobae ara ni!
I must go home	ehĩa sę mekǫ fie.
You are in a hurry	wopę ntęm dodo.
Why are you in such a hurry?	ędeń nti na wopę ntęm sẽ?
I have a good many things to do	adwuma a egu me so dǫ̃sõ.
I am afraid of being late	'nyę na meńkǫka akyiri.
I have business on hand	mewǫ adẅuma bi yę.
I hope I shall soon see you again	ęyę me sę ęńńkyę na mahũ wo.
Good bye	makra wo.
Please present my compliments to your brother	mã wo nua akyẽ mã me.

III. Time.

To day; to night	ęnnę; anadẅo yi ara.
This evening	anadẅofã yi; ańńẅummere yi.
This morning	ęnnę anǫpa yi.
In the morning	adekyẽe; anǫpahéma.
Very early in the morning	anǫpatutũtu; akokǫboǫe
At midday; at noon	awia; oẅigyinaé.
In broad daylight	awia ketẽ.
In the afternoon	betẅabere;
At midnight	odasum; anadẅo kǫńkǫń.

In the morning and evening	adekyẽe nẽ adesãe.
To-morrow	ọkyẽna.
To-morrow morning	ọkyẽna anọpa.
To-morrow evening	ọkyẽna aṅṅŵummere.
Last night	nnẹ anadŵo yi.
Yesterday	nnẽra.
The day before yesterday	ẹnnẹ nnansã ni.
Next week	nnawotŵe a ẹreba yi.
Last week	nnawotŵe a atŵam yi.
This day week (on Monday)	da sẹ nnẹ (Dŵo).
This day fortnight	ẹnnẹ dadu-nnanum.
Next Wednesday	ọkyẽna Wuku yi.
It is three weeks since	nnawotŵe abiẹsã ni.
Ten days ago	dadu ni.
For six months past	asram asĩa ni.
Sometimes	ẹtọ dabi a.
Day by day	dabiara.
A week ago	nnawotŵe ni.
A fortnight hence	ẹnnẹ nnawotŵe abieṅ.
This day year	afe ne nnẹ; ẹnnẹ afe biakõ.
Next Sunday week	da sẹ ọkyẽna Kwasi.
Yesterday fortnight	nnẽra nnawotŵe abieṅ.
To-morrow fortnight	ọkyẽna nnawotŵe abieṅ.
Every third day	nnansã nnansã; nnansã biara.
Every week	dã nnawotŵe; nnawotŵe-nnawotŵe.
Every month	dã ọsram; ọsram-sram.
Every year	dã afe; afe-afe.
A year hence	afedaṅ sesẹ; afe ni.

In all my life	me nna ŋhĩnã.
The other day	nnãno; nnãno bi.
About that time	ɛbeyɛ sã bere no mu.
Within this week	sã nnawotwe yi mu.
Within these last days	nnansã yi ntam.
At the right time	bere pa mu; bere a ɛsɛ mu; bere ano.
The tenth of April	April da a ɛtoso du.
What time is it?	bere bɛŋ ni?
It is not very late	ade nsãe ɛ; ɛnsaree korã ɛ.
It is getting late	ade reyɛ asã;
The sun is just rising	owia repue.
The day is breaking	ade rekyẽ.
At daybreak	adekyẽe.
It is hardly day	ade ŋwiee kyẽ ɛ; ade ŋkyẽe yiye ɛ.
It is broad daylight	ade akyẽ korã.
The sun rose a good while ago	owia puei ákyɛ.
The sun is already very high	owia akɔ soro korã.
I hope you will not travel during the heat of the day	m'ani da so sɛ worentu kwaŋ awia ketẽ yi.
The night is drawing near	ade reyɛ asã.
It will soon be dark	ɛreŋkyɛ na esũm aduru.
It is getting dark	anim rebiribiri.
The sun has set	owia atɔ.
He came at midnight	ɔbae ɔdasum.
The moon is rising	ɔsram repue.
The moon shines very brightly	ɔsram apae fɛfɛfɛ.
They travel by moonlight	wɔnam sram so.

The moon is full	ọsram atŵa puruw.
We have the new moon	ọsram awu.
It is the first quarter	ọsram afi.
The stars begin to shine	nsoromma repuepue.
I am writing to you in the dead of night	merekyerẹw wo ọdasum.
What o'clock is it?	dọṅ bẹṅ ni?
Tell me what time it is	kyerẹ me dọṅ kõ a abọ.
I don't know exactly	minnim yiye.
Then look at the sun	ẹn'de fŵẹ oŵia.
It is twelve o'clock	nnọṅdumieṅ abọ.
What hour do you say it is?	wose nnọṅ ahẽ na abọ?
It is exactly 1 by my watch	me dọṅ abọ dọṅkoro pẹpẽpẹ.
It is just one o'clock	eyi ansã na dọṅkoro abọ.
It is not yet one o'clock	dọṅkoro nnyã mmọe ẹ.
It is past one	dọṅkoro abọ dedaw.
It is ten minutes past 1	dọṅkoro apahõ simma du.
It is a quarter past one	dọṅkoro apahõ simma dunum.
It is a quarter to two	aka simma dunum na nnọṅabieṅ abọ.
It is half past eight	nnọṅwotŵe nẽ fã abọ.
Ten minutes to eleven	aka simma du na nnọṅdubiakõ abọ.
Twenty four minutes past seven	aka simma asĩa na nnọnsoṅ nẽ fã abọ.
Twenty minutes to ten	aka simma aduonu na nnoṅdu abọ.
It is very nearly two	aka kakrã-bi na nnọṅabieṅ abọ.

It it not quite four	nnǫnnaṅ mmǫe ɛ̨.
The clock is too slow	ɛ̨dǫṅ no ṅkǫ ntɛ̨m.
The clock goes too fast	ɛ̨dǫṅ no kǫ ntɛ̨m dodo.
What is to-day?	nnɛ̨ yɛ̨ da bɛ̨ṅ?
It is Sunday	nnɛ̨ yɛ̨ Kwasida.
When did it begin?	bere bɛ̨ṅ na efii ase?
This morning with sunrise	anǫpa yi a oẅia puei no.
And when will it end?	na bere bɛ̨ṅ na ɛ̨bɛ̨tẅam'?
This evening when the sun sets	(sā) anadẅofā yi a oẅia bɛ̨tǫ no.
Seven days make a week	nnafua asoṅ na ɛ̨yɛ̨ dapɛ̨ṅ.
The names of the days are the following: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.	nnafua asoṅ no diṅ na edidi so yi: Kwasida, Dẅoda, Benada, Wukuda, Yawda, Fida, Memeneda.
Thirty days make a month and twelve months make a year	nnafua aduasā na ɛ̨yɛ̨ ǫsram na asram dumieṅ na ɛ̨yɛ̨ afe.

IV. AGE.

How old are you?	woadi mfe ahɛ̃?
I am of your age	menè wo yɛ̨ tipɛ̨ṅ
You are very old	wóanyiṅ papa.
I am not old	minnyiṅi pī ɛ̨.
You are older than I	wóanyiṅ seṅ me; woseṅ me panyiṅ.
What is your brother's age?	wo nua adi mfĩrihyia ahɛ̃?
How young you are!	wonnyā nnyiṅi ɛ̨!
I am twenty	madi mfĩrihyia aduonu.

My birthday is to-day	midi m'awoda nnɛ.
I congratulate you	wo-tiri ŋkwã.
I shall be thirty next Christmas	bŭronyã a ɛreba yi na medi mfĭrihyia aduasã.
How old would you take me to be?	wosusuw sɛ madi mfe ahẽ?
He begins to grow old	ɔreyɛ abɔ akora; ɔyɛ afuw dŵeŋ; wafi ase rebɔ akora.
He has lived to a great age	wányiŋ papãpa.
He has grey hair	ne ti afuw dŵeŋ.
Is your father still living?	w'agya daso te ase ana?
He must be very old, I suppose	misusuw sɛ wányiŋ pĭ.
He seem to be well on in years	ɛyɛ me sɛ wanyiŋ pĭ.
You look older than I	w'anim kyerɛ sɛ woseŋ me panyiŋ.

V. Weather.

How is the weather to-day?	ŵim te deŋ nnɛ?
It is fine weather	ŵim atew.
The sun is rising beautifully	oŵia repue fefɛ̃fɛ.
The sun appears behind the clouds	oŵia repue amununkum no mu.
The sun shines	oŵia hyereŋ.
It is a sunny day	oŵia ano yɛ-deŋ.

The moon shines	ọsram apae.
It is full moon	ọsram atŵa kŏrokŭma.
It is night	ade asā.
It is dark	anim abiri.
The sun has just set	owia rekọtọ ara ni.
The sky is very clear	ahuńmu atew korā.
It is cloudy	omunuńkum asi.
It is foggy	omunuńkum wọhọ.
The sky is dull	ŵim ayẹ kusū.
The air is heavy	anim ayẹ kusū.
It is going to rain	osu reba.
It has begun to drop	afi ase sosọ.
It pours	osu refŵie.
The rain has ceased	osu atew; osu no agyae tọ.
The way is muddy	ọkwań no so yẹ tań.
It is very windy	mframa bọ papāpa.
The wind has ceased	mframa no agyae bọ.
It is hot	ahōhuru aba.
I am warm	mehō yẹ me hyew.
I am perspiring very much	mefi fifiri pī.
I am quite wet	mafọw korā.
We shall have a thunderstorm	ọprānnā bẹbom; ahum rebetu.
It lightens	anyinám pa.
Look at those heavy black clouds	fŵẹ sā omunuńkum tumm yi.
The thunder roars	ọprānnā bobom.
I hear the thunder	mete ọprānnā mmobom.

A thunderbolt has struck a tree	ǫprănnă asi dua bi mu.
The sky begins to clear	ahuñmu afi ase retew.
The thunderstorm is over	ahum no agyae tu.
The air has become cool	ẅim ayę ẅiridudu.
My feet are very cold	me nañ hõ yę me nẅiniñẅiuiñẅini.
What a beautiful rainbow!	ao, nyāñkõntǫ́ñ yi yę fę pī!
The rainy season is coming on	asúsow rebetue.
It is cold	awǫw wǫhǫ.
It hails	asúkǫtẅẽā gu; amparowbo tǫ.
The air is wonderfully clear	eẅim atew korā.
The streets are very wet to-day	ęnnę abǫnteñ so afǫw korā.
The ground is wet	fam' afǫw.
The rain has wet my clothes	osu afǫw me ntama.
I do not feel cold at all	awǫw nne me korā.
Do you feel cold?	awǫw de wo ana?
It is very dirty out of doors	atękyę pī wǫ abǫnteñ so.
In the rainy season the Akyem roads are very muddy	sę osu totǫ a, atękyę ba Akyem akwañ so bebrē.
The wind comes from the east	mframa no fi apuei.
The wind is abating more and more	mframa no regyae bǫ ñkakrañkakra.
It drizzles	osu tǫ ñwẽsẽñwẽsẽ.
A heavy shower is coming	osu kęse reba.

It is beginning to rain — osu afiti ase retɔ.
It rains in torrents — osu tɔ wɔ̃.
It is not likely to cease raining — eyɛ sɛ osu no rennyae tɔ.
It has rained a great deal this morning. — osu kɛse atɔ ɛnnɛ anɔpa yi.
Has it left off raining entirely? — so osu no atew korā?
I am excessively hot — me hõ huru me dodo.
Let us go into the shade — mā yɛ́nkɔ ń́wínim'.
He is sitting in the shade of a tree. — ɔte dua bi ń́wíni ase.
The sun is very hot — owía asi fam.
I do not like to walk in the sun — mempɛ sɛ menantew owía ano.

VI. At Market.

Where are you going to? — ɛhɛ̃ na worekɔ?
I am going to market — merekɔ guaso.
What do you wish to buy? — dɛń na worekɔtɔ?
You have bought it too dearly — wotɔɔ no aboɔdeń dodo.
We have bought it very cheaply — yɛanyā no fowfow korā.
It is very cheap — ɛyɛ fow papa.
Have you bought anything? — so woanyā biribi atɔ?
How much a pound? — na pound (karibo) biakõ ahɛ̃?
What is the price? — ahɛ̃? ne bo ahɛ̃?
It cost me two shillings — metɔɔ no sireń abień.
At what price will you sell it? — na wuse woretɔń a wode begye ahɛ̃?

I will sell it for one shilling and sixpence — mede megye sireń nè takufã.

Have you sold your sheep? — so woatọń wo guań no?

No, I shall not sell it — dabi, merentọń no.

You would gain nothing by it — wotọń no a, wurennyã hõ fẅẽ.

What do you sell? — ẹdẹń ade na wotọń yi?

I sell eggs — metọń ńkesua.

I will not buy any but fresh ones — sẹ ẹyẹ kesuamono a, ẹnna mẹtọ bi.

How many for three pence? — ahẽ sempowa?

That is too dear — ne bo yẹ deń dodo.

Sell them a little cheaper — tew me so kakrã.

Four are not enough, give me one more — anań nnọ̃sõ, fa biakõ to so; (to me so biakõ).

No, unless you add two more — dabi, gye sẹ wode abień to so.

Alright, give me the money at once that I may go home — ọsẹmpa, tua me kaw prẹkõ na mẹńkọ fie.

Have you some fowls? — so menyã ńkokọ bi matọ?

Yes, there are some at home — yiw, ebi wọ fie.

Are they full grown? — so wọanyińyiń ana?

Well, bring me one of them — ẅiẹ, bẽrẹ me biakõ ọkyẽna (na mentọ).

How much for it? — wode no begye ahẽ?

I charge two shillings — migye wo sireń abień.

Then I will not buy it — sã de a merentọ.

Say a cheaper price — tew so kakra.

It is as I said before	sẹ mekãe kaṅ no, sẹ mise ara neṅ.
No, it is not so	dabi, ẹnte sã.
I shall give you one shilling and three pence	mẹmã wo sireṅ biakõ nẻ sempọwa.
Take it for one shilling	gye na mã me sireṅ biakõ.
I shall pay you if you like	wopẹ a, metua wo ka.
This fowl is too lean	sã akokọ yi nnọe ẹ.
This fowl is not heavy at all	sã akokọ yi yẹ hare dodo.
Nobody sells his fowl without a reason	obi ntọṅ n'akokọbere kwa.
I have paid too much	matọ korã.
Give me a little more and pay two shillings	bẽra w'anim kakra na mã me sireṅ abieṅ.
I beg your pardon, this is too little	ẹyẹ sã a, na woafa me.
That is quite enough; do you consent?	sẹ mẹmã ara neṅ; wopene ana?
Have you none?	so wunni bi?
No, I have none	dabi, minni bi.
Have you counted all the fowls there are in the yard?	woakaṅ ṅkokọ a ẹwọ adiwo họ no ṅhĩnã (so woabu wọṅ ano) ana?
How many are there?	ahẽ na ẹwọ họ? wosi ahẽ?
Two are missing	miṅhũ abieṅ; aka abieṅ.
None are missing	ẹṅkaa bi ẹ.
They are all there	wọṅ ṅhĩnã ni.
Shall I take one to the cook?	so memfa biakõ ṅkọmã kuku?
Not to-day, but to-morrow	ẹnnyẹ nnẹ, mã ẹnyẹ ọkyẽna.

VII. At Home and Abroad.

Where are you going to?	ɛhɛ̃ na worekɔ?
I am going to A.	merekɔ A.
These children are going to school.	sã mmofra yi rekɔ sukũ.
Do not go there!	ńkɔ hɔ!
I must go to see my friend	ɛsɛsɛ mekohũ m'adamfo anim.
I am going home	merekɔ fie.
We shall go there to-morrow	yɛbɛkɔ hɔ ɔkyɛ̃na.
Let us go!	mã yɛńkɔ!
Go quickly!	kɔ ntɛm!
Be off!	fi ha kɔ!
Has he gone away?	so ɔkɔ nni?
He will not go away	ɔreńkɔ.
I shall go with you	menè wo bɛkɔ.
Go to the right	kɔ niťã.
Go to the left	kɔ beńkum.
Go straight on	kɔ w'anim tɛ̃.
The road is downhill	ɔkwaň no sĭaň (anasɛ) si ne ti ase.
Let us pass here!	mã yɛmfa ha!
I saw him passing	mihũu no sɛ ɔretŭam'.
Where do you come from?	ɛhɛ̃ na wufi yi?
I come from my garden	mifi me tŭrom'.
You did not come yesterday	wamma nnĕra.
I came here for this purpose	eyi nti na mebaa ha.
You came just in time	woaba bere ano pɛpɛ̃pɛ.

I come from home	mifi fie na mebae.
I have just come back	mereba ara ni.
When will you come to see us?	bere bɛ̀ń na wobɛ̀ba abɛ̀sra yɛ̀ń?
	. . . . . yɛ̀ń nsra?
Ah, you have arrived!	ei, eyi na moaba?
We have just arrived	yeredu ara ni.
We arrived in time	yebedu bere ano.
Has he not come back yet?	so onnyã mmae ɛ̀?
We do not know when he will return	yennim bere kõ a ɔbɛ̀sań aba.
Come in if you please	sɛ̀ wopɛ̀ a, bĕra.
Let the gentleman come in	mã ɔpanyiń no nsi dań mu.
Are you going home so soon?	woreko fie ara ni?
He has just gone out	wafi adi mprempreń.
I have not been out for a fortnight	nnawotŵe abień ni meńkɔɔ baw (bãbi) da.
I shall not go out all day	ɛ̀nnɛ̀ meremfi adi korã.
I have sent you	me na masoma wo.
I will compel you to do it	mɛ̀hyɛ̀ wo mã woayɛ̀.
Do your duty!	yɛ̀ w'adŵuma; yɛ̀ nea wunim; yɛ̀ nea ɛ̀sɛ̀sɛ̀ woyɛ̀!
He is acquainted with his duty	onim n'adŵuma (ano pɛ̀) yiye.
Obey your parents!	tie w'awofo asɛ̀m!
Never be disobedient!	nyɛ̀ asõɔdeń da!
I obey your orders	metie ebiara a wobɛ̀kã.
Shall we go and take a walk?	wobɛ̀mã yɛ̀akɔ mpase?
With all my heart!	mã yɛ̀ńkɔ ɛ̀!
Let us call for your brother	mã yɛ̀ńkofrɛ̀ wo nua.

As you please	sɛnea woara wopɛ.
Come let us go!	bĕra na yɛńkɔ!
Which way shall we go?	ɛhẽ na yɛbɛfa?
Whichever way you please	babiara a wobɛkyerɛ me.
It is a very pleasant walk	ɛnnɛ nante(w) yi yɛ dɛ sɛ̃.
This place is really charming	ampa ara, ɛha yɛ fɛ.
Let us rest a little!	mã yɛńhome kakra!
I feel very tired	mabĕrɛ pī.
Let us return!	mã yɛnsań!
We are going wrong	yɛafõm kwań.
It does not matter; we shall walk a little faster	ɛnnyɛ biribi; yɛbɛmã yɛń anań so kakra.
Did you sleep well?	so wodaa yiye?
I slept wonderfully well	medae hatē.
I did not sleep at all	manna korakora.
Go and bring me some water	kɔ na kɔsaw nsu kakra bĕrɛ me.
Pour the water into that basin for me to wash my face	fẅie nsu gu sã kuruwa yi mu mã memfa meńhoro m'anim.
There is no water left in the bottle with which to rinse my mouth	nsu pĕrɛ sɛ nni tumpań no mu a mede bepusuw m'anom.
Where is the soap?	sãminã no wɔhẽ?
It is lying on the table	ɛda poń no so.
I want a towel to dry my hands	mepɛ mpopahõ mapopa me nsa.
This looking-glass is dirty	sã afẅefẅɛ yi anim ayɛ fī.
Wipe it	popa anim.
Give me a pair of scissors	bĕrɛ me akapɛ.

I want to cut my nails	mepɛ sɛ mebubu m'awɛrɛw.
What coat will you put on to-day?	soro-atade bɛn na wobɛhyɛ nnɛ?
The one I had on yesterday	nea mehyɛe nnɛra no.
Brush it well	pra ani yiye; tu so yiye.
Where are my shoes?	me nsepatɛre wohɛ?
They are under the bed	ɛwo mpa no ase.
Are my boots cleaned?	woatwi(w)me nsepatɛre(hõ)ana?
Brush the dust off my boots	prapra me nsepatɛre hõ tutuw no.

VIII. The English Language.

Do you learn English?	so wosũa Enyiresi kasa?
Yes, Sir, I do	yiw, owura, misũa.
How long have you learned English?	nnahɛ ni a wufi sũaa Enyiresi kasa?
For six months	asram asĩa ni.
That is a very short time	ɛnkyɛ korã ɛ.
Does your brother also understand English?	so wo nua nso te Enyiresi kasa?
Can you speak a little?	so wotumi kasa kakra?
Yes, Sir, I speak a little	yiw, owura, mekasa kakra.
I understand almost all that people say to me	aka kũmã na mete asɛm biara a wokã kyerɛ me ase.
Speak a little English with me	wonɛ me nkasa Enyiresi kakra.
You speak too fast	wokasa harehare papa.
Speak a little slower, please	sɛ wopɛ a, kasa nyã kakra (anasɛ) gowm'.

I find you have made much progress	mahũ sɛ̰ woanyã ŋ̃kɔ̰so saŋ̃ŋ̃.
Tell me what that is called in English	kyerɛ̰ me sɛ̰nea wɔ̰fre eyi Enyiresi kasa mu.
It is called	wɔ̰fre eyi sɛ̰ . . . .
Very well — and this?	w̃iɛ̰ — na eyi ɛ̰?
I don't know	minnim.
You see I do not know very much yet	woahũ sɛ̰ minnyã miŋ̃ŋ̃hũu pī ɛ̰.
Your master told me that you are studying very well	wo wura kã kyerɛɛ̰ me sɛ̰ wosũa w'ade yiye.
He is quite contented with you	n'ani sɔ̰ wo korã (wosɔ̰ n'ani korã).
Do you understand what I say in English?	so wote nea mede Enyiresi kasa mekã no ase?
I understand very well, but I cannot answer without making mistakes	mete ase korã de, nanso mintumi meŋ̃ŋ̃kã no krõŋ̃ŋ̃.
Do nót allow yourself to be discouraged by that	mmã eyi ntu wo abasam.
You should seek an opportunity of speaking English frequently	woyɛ̰ a, pɛ̰ Enyiresi kasa hõ kwaŋ̃.
I have opportunities, but I am afraid of making mistakes	minyã hõ kwaŋ̃ de, nanso misuro sɛ̰ mɛ̰yɛ̰ mfomso.
Learn a good many words by heart	sũa nsɛ̰m bebrẽ pa gu wo tirim.
I will follow your advice	mɛ̰fa w'afotu.

IX. The Tshi Language.

Do you speak Tshi?	wote Tw̆ī ana?
I find it difficult	e̱ye̱ me deṅ.
I speak it very incorrectly	mekasa de, nanso m'ano nto̱o̱ so yiye.
I speak it very badly	mintumi meṅkasa yiye korā.
I can speak sufficiently to make myself understood	mitumi mekā no ara se̱nea obi be̱te ase.
I do not speak much Tshi	mentā Tw̆ī kasa.
I am not proficient in Tshi	minnyā meṅko̱o̱ so yiye e̱.
I have too little practice	mentā menso̱ mehõ meṅfw̆e̱.
Such a language is only to be learnt by much practice	wosũa kasa a e̱te se̱ yi a, gye se̱ wotā kasa dā.
I find it difficult to speak in Tshi	mahũ se̱ Tw̆ī kasa ye̱ me deṅ.
I am afraid of making blunders in speaking	misuro se̱ meye̱ o̱kasa mu mfomso pī.
I wish I had much opportunity to speak Tshi	aṅkā mepe̱ se̱ menyā kwaṅ makasa Tw̆ī dā.
You must often converse with Tshi-people and hear them speak	ese̱se̱ wonè Tw̆īfo tā kasa Tw̆ī na wotie wo̱ṅ kasakõa.
Speak Tshi to me	kasa Tw̆ī kyere̱ me; wonè me ṅkasa Tw̆ī.
Let us speak nothing but Tshi	mmā ye̱ṅkasa kasa biara se̱ Tw̆ī.
My brother has mastered the Tshi language	me nua nim Tw̆ī yiye korā.

He speaks it as well as his mother-tongue	ǫkasa no sɛ̨ ne kŭrom' kasa.
He is conversant with the Tshi and English languages	ǫkasa Tŭī nè Enyiresi ṅhīnā.
You express yourself clearly	wokasa faṅṅ.
You speak Tshi perfectly well	wokā Tŭī mā ɛtɛ̃ɛ̨.
Where have you learned Tshi?	ɛhɛ̃fā na wosũaa Tŭī?
I learned it by myself	meara na misũae.
How long have you been learning?	nnāhɛ̃ ni a wosũae?
It is not long since	nnānsā yi na mifii ase.
I am only a beginner	eyi ansā na mifi ase.
I have been learning it only six months	abosom asĭa ni a mifii ase sũae
It is very difficult to learn this language	wosũa kasa yi a, ǫbrɛ̨ pī wǫm'.
I take pleasure in this study	mede anigye sũa kasa yi.
What do you call that in Tshi?	wǫfrɛ̨ eyi Tŭī kasa mu deṅ?
What is the name of that in English?	Enyiresi kasa mu eyi diṅ de deṅ?
I called him by his name	mede ne diṅ mefrɛɛ̨ no.
His name is . . .	ne diṅ de . . .

X. An Englishman and a German.

Are you a German?	woyɛ̨ Germani ana?
Yes, Sir, I am	yiw, owura, meyɛ̨ Germani.
From what town of Germany do you come?	wufi German kŭrow bɛṅ mu?
I am a native of . .	meyɛ̨ . . . ni.

I find that you speak English very well	mahũ sɛ̨ wokasa Enyiresi krõñũ.
How long have yon been in England?	nnãhẽ ni a wobaa Eñland?
For six years	mfrihyia asĩa ni.
I was four years in B. and two years in L.	metrãa B. mfe anañ na madi L. ha mfe abieñ.
So you are nearly naturalized	woreyɛ̨ adañ okũroni korã.
Do you like England?	so wopɛ̨ Eñland?
I like it very much	mepɛ̨ Eñland papãpa.
Perhaps you prefer living here?	gyama wopɛ̨ ɛ̨ha-trã mmom?
You are mistaken, Sir	dabi, owura.
We love our country above all others	yɛ̨dɔ̨ yɛ̨ñ asase señ nsase a aka ñhĩnã.
Have you travelled in G.?	so woakyini G. . fo asase so?
Yes, Sir, I made a journey on the R. last year	yiw, afe a etwam' no mu mituu kwañ faa asubɔ̨nteñ R. so.
Did you not find those places most beautiful?	so woañhũ sɛ̨ ɛ̨hɔ̨ nsase ñhĩnã yɛ̨ fɛ̨ papãpa?
Yes, Sir, they are magnificent	ampa ara, owura, ɛ̨so nni.
Formerly only English people travelled about G.	kañ no Enyiresifo ñkutõ na wotu kwañ kyinii G.
But now many Americans are seen too	nanso afei de Amerikafo nso kɔ̨ hɔ̨.
Please come to see me some day	ɛ̨yɛ̨ a, bɛ̨sra me.
I live in P.	mete P.
I accept your kind invitation with pleasure	mede anigye bɛ̨ba; ɔ̨sɛ̨mpa.

We will then talk more about G.	ɛno na yɛbɛkã G. hõ nsɛm pī.
Good bye; I hope to see you very soon	makra wo; m'ani da so sɛ ɛńńkyɛ na mehũ wo.

XI. House-keeping.

A. Morning.

Get up girls, it is already six o'clock	mmãwa monsɔre; wɔabɔ nnonsĩa dedaw.
First you must go for water	mońkɔ asu ansã.
Then I will give you something else to do	afei mɛmã mo adẅuma foforo bi ayɛ.
R. dust all the things in the sitting room and wash the floor	R. kɔprapra asaso nneɛma no ńhĩnã hõ na kɔpopa fam hɔ.
Very well, shall I lay the table then?	mate; so meẅie a, méntow ɔpoń ana?
Yes, but do not forget to put the bread-knife at my place	yiw, nanso mmã wo ẅerɛ mmfi sɛ wode bodobodo sekań bɛto m'afã.
M. have you been for water?	M. so woakɔ asu?
Yes, I have just come back	yiw, mereba ara ni.
You must now help in the bedroom	etẅa sɛ woboa piam'.
Sweep the room well and pour fresh water into the washing-basin	pra ɔdań no mu yiye na fẅie nsu gu kuruwa mu.
Then clean the lamp and see that there is enough petroleum in it	afei siesie kanea no na fẅɛ sɛ ńńo (pī) wom' ana.

Afterwards you can brush my husband's trousers	eyi akyi no prapra me kunu trõs ani.
If there is a button missing sew one on	se̱ button bi atew a, fa bi si ho̱.
While A. is making the bed you must clean the windows	bere a A. rese̱w kete̱ no ese̱se̱ wopopa afẅefẅe̱-mfe̱nsere anim.
They look quite dirty	aye̱ fĩ korã.
I think you forgot to do this last time	misusuw se̱ nnãno wo ẅere̱ fii se̱ woye̱.
Then you all may come to morning prayers	afei mo ṅhĩnã mmẽra ano̱pa-mpaebo̱.

B. Breakfast.

R. see if the cook has finished	R. fẅe̱ se̱ kukuni (osodoni) no aẅie aduaṅ ana?
If not, tell him to be quick	se̱ oṅẅie a, kã kyere̱ no se̱ ó̱nye̱ nte̱m-nte̱m.
All is now ready	wo̱aẅie ne ṅhĩnã.
Call my husband; he is in his room	fre̱ owura; o̱wo̱ ne daṅ mu.
Now let us say grace	afei mommã ye̱mmo̱ mpae.
We are very late to-day	ye̱aka akyiri nne̱.
I am very sorry, please excuse it, the cook burnt the Ampesi and had to cook some more	tafrakye̱; kuku no mãa ampesi no hyew ase, na o̱saṅ nõaa foforo bio.
I cannot depend upon him at all	mintumi memfa mehõ nto no so korã.
He is too frivolous	o̱ye̱ adẅeṅhare dodo.

Please give me a spoon	bĕre̱ me atere.
I have none	minni bi.
And I have no fork	na minni adinam biara.
Ah, I am sorry that those girls do only half their work	o, e̱ye̱ me yaw se̱ mmāwa no ye̱ wo̱ṅ adw̆uma fã nė fã.
How do you like the bread?	bodobodo yi ye̱ wo de̱ṅ? bodobodo yi, wudi a, e̱te de̱ṅ?
Its taste is very nice	e̱ye̱ de̱ ampa.
R. give me another plate	R. fa pre̱te (taforobo̱to) foforo mã me.
Here is one	ebi ni.
But it is not clean	nanso emu nye.
You must wash it	saṅ hohoro mu bio.
When did you break Mr. A's cup?	bere be̱ṅ na wobo̱o̱ owura . . tea-kuruwa no?
Just now	sese̱e ara.
Cannot you beg his pardon?	so wopa no kye̱w a, wokyi?
I beg your pardon, Sir	owura, mepa wo kye̱w.
We must have a clean table-cloth to-morrow	e̱se̱se̱ ye̱sakra o̱poṅ so ntama o̱kyĕna.
I will give you another one	me̱mã wo foforo.
Call all the girls to prayer	fre̱ mmāwa ṅhīnā mã wo̱mmĕra mpaebo̱.
There are some chairs to sit on	ṅkenteṅṅua bi wo̱ho̱ a mobe̱trã so.
Where is M?	M. wo̱hẽ?
She is not ready yet	onnyã ṅw̆iee n'adw̆uma e̱,
Tell her to make haste	kã kyere̱ no se̱ ó̱nye̱ nte̱m.

C. The forenoon.

M. you have not cleaned down the stairs yet	M. wonnyã ntŵiw atrapoe ɛ.
Do it quickly and then take the broom and sweep the verandah	yɛ no ntɛm na afei fa ohũae pra abranã no so.
When you have done this, put the shovel and the broom in their proper places	sɛ woŵie a, fa koṅkũro nè aprae no sie nea eye.
A. why have you not put the brass-basin into the bathroom as I told you?	A. dɛṅ nti na woamfa aŵowa no ansi aguaredaṅ mu sɛnea mekyerɛɛ wo no?
Do not forget it again	mmã wo ŵerɛ mfi bio.
Now tidy up the room	afei siesie daṅ mu nneɛma ṅhĩnã pepɛpɛ.
At the same time look if there is enough water in the lavatory and take this cloth there	afei fŵɛ sɛ nsu (pĩ) wɔ duadaṅ mu na fa aŵere yi kɔ hɔ.
Tell the other girls to come to me	kã kyerɛ mmãwa a aka no sɛ wɔṅ ṅhĩnã mmera me ṅkyɛṅ.
I will give them some sewing to do	mɛmã wɔṅ biribi na wɔapam.
There is my husband's coat which is badly torn	owura atãde a asunsũane korã bi wɔhɔ.
At eleven o'clock two of you must go down to prepare the fufu	nnoṅdubãkõ bɔ a, ɛsɛsɛ mo mu bãnu si fam kɔwɔw fufũ.
I hope you will not forget to clean the fufu-basin and stick	mani daso sɛ mo ŵerɛ remfi sɛ mobɛhohoro ɔwɔaduru no mu nè ɔwɔmma ano.

I do not like to have to tell you every day	mempɛ sɛ metĩ mo mu dã.
Cook! you have not a single piece of wood in the wood-store	kuku, wunni ogya biara korã (wɔ) ogyadaṅ mu.
You seem to be a lazy fellow	ɛyɛ me sɛ woyɛ onihafo.
Go at once and cut some	kɔ ntɛm na kɔtŵa bi.
Then kill a fowl and put it in the pan to cook it	afei kum akokɔ na fasi gya so.
Take some water from the filter and have dinner ready by half past eleven	fŵie nsu bi fi ɔbohina no mu na siesie aduaṅ ntɛm kosi nnoṅdubãkõ nè fã pɛpɛpɛ.
First come up and knead the dough	woyɛ a, bĕra bɛfɔtɔ(w) asikresĩam yɛ bodobodo ansã.
I have already put some flour into the pan	mede asikresĩam no bi magu asikresĩam kuruwamu dedaw.
Take care not to have too large a fire or the bread will burn	fŵɛ yiye na woammã ogya no annɔ̃sõ pĩ; ɛyɛ sa a bodobodo no bɛhyew.

D. At Dinner.

Now let us have dinner	afei mã yeṅkodidi.
I am very sorry to say the fowl is not very tender and there are still many feathers left on it.	ɛyɛ me yaw sɛ akokɔ no aṅŵie beṅ na ntakărá pĩ wɔ hõ.
Cook, why did you not be more careful in dressing it?	kuku, dɛṅ nti na woaṅfŵɛ antutu ne ṅhĩnã yiye?
R. bring me some water	R. mã me nsu.
First clean my glass	popa me tɔmɛrɛ mu ansã.

Will you drink any wine?	so wobɛnom nsã kakra?
No, thank you	dabida, mennom korã.
Take the wine-bottle away	fa nsãtumpaŋ no kɔ.
Is there any dessert?	aduaŋ bi wɔhɔ bio? (akyiri aduaŋ).
Yes, there are some oranges and mangoes	yiw, akutu anasɛ maŋo bi wɔhɔ.
Which do you prefer?	emu nea ɛwɔhẽ na wopɛ?
I like mangoes best	mepɛ maŋo yiye.
Change the plates and put the dessert on the table	sakra mprɛte na fa akyiri aduaŋ no si poŋ so.
Clear the table and do not break anything	yi nneɛmma ŋhĩnã kɔ na mmɔ mu biara.
Boys, wash the dishes and dry them well	mmofra, moŋhohoro mprɛte mu na mompopa mu yiye.
I will give you a fresh tea-cloth	mɛmã mo mpopahõ foforo bi.
Tell the cook to clean all the pots and pans he used for cooking	kã kyerɛ kuku na óŋhohoro ŋkuku nɛ ŋkaka a ɔde nõaa aduaŋ no ŋhĩnã mu yiye.
Then he must boil some water for coffee and bring it up at half past one	afei ónnõa kafe-nsu na ómfa mměra soro dɔŋkoro nɛ fã.
But not more than half a can full	nanso ɔmmã ɛmmoro kafe kuruwa no fã.
Let the water for the coffee boil well	mã nsu no ŋhuru yiye ansã na wɔde atŵa.
R. when you lay the table for coffee don't forget to put the sugar basin and milk on it	R. sɛ woreto kafe poŋ a, mmã wo ŵerɛ mfi sɛ wode asikre adaka nɛ nũfusu besisi so

Now you can go	afei kọ.
Come back at half past one	saṅ bĕra dọṅkoro nẹ̀ fã.

E. At Supper.

The rice is very well cooked	wọnõaa ẹmõ no yiye.
I am pleased that the cook did his duty	ẹyẹ m'anigye sẹ kuku no yẹẹ n'adẅuma yiye.
Usually this food is burnt	ọtã mã sã aduaṅ yi hyew.
This is a good salad	eyi yẹ salat pa ampa
Where did you get it from?	wunyã fii hẽ?
It grew in our own garden	efi yẹṅ aṅkasa ara tũrom'.
A. bring us some bread	A. bĕrẹ yẹṅ bodobodo.
It is in the little chest near the door	ẹwọ chest ketewã a ewọ poṅ akyi no mu.
I want also a knife	ehĩa me ọsekaṅ nso.
I cannot cut it with my fingers	mintumi mfa me nsatea ntẅa.
I do not wish to see you again in your native dress	mempẹ sẹ mihũ wo sẹ wofura ntama sã bio.
I wish you to wear trousers and coat when you wait at table	sẹ wosõm poṅ so a, hyẹ wo trõs nẹ̀ wo kõt.
Call the cook, I have something to tell him	frẹ kuku na mewọ asẹm bi mekã mekyerẹ no.
Yes Sir, I will call him at once	mate, mẹfrẹ no mprempreṅ ara.

F. Washing-day.

To-morrow we shall wash	ọkyẽna yẹbẹhoro ade.

Therefore you must put all dirty linen to soak this evening	enti e̱se̱se̱ modo̱ṅ nnee̱ma a abiri no ṅhĩnā anadw̆ofã yi.
Go down and ask Mr . . to give you his dirty linen for the wash	ko̱ fam na kyere̱ owura. . se̱ ó̱mfa ne nnee̱ma a abiri no ṅhĩnā mmã wo.
Remind him particularly of his under-linen	kae no ne kamisã̄-ṅhye̱ase titiriw.
Girls, you must now all go for water that you can begin early to-morrow morning	mmāwa e̱se̱se̱ mo ṅhĩnā ko̱ asu na monyã nte̱m afi ase o̱kyẽna ano̱pa.
Tell me how many shirts and sheets are to be washed	kyere̱ me kamisa nè sheets dodow a e̱se̱se̱ mohoro.
I should like also to know the number of pillow-cases, blankets and curtains	mepe̱ se̱ aṅkã mihũ nsumī nnurahõ, kuntu nè mfe̱nsere ntama dodow a e̱wo̱ mu nso.
Has Mr. . given you a list of his handkerchiefs and towels?	so owura akyere̱w ne nnukū nè mpopahõ dodow amã wo?
Go down and begin washing	moṅko̱ fam ṅkofi adehoro ase.
I have put some soap into this chest	mede sãminã bi mato chest yi mu.
Use the big washing-tube and take care of the copper-boiler	momfa adehoro tō̱pō ke̱se no na moṅfw̆e̱ aw̆owa no so yiye.
If you do not chatter much you will have finished by the evening	se̱ moaṅkasa pī a, ebedu anadw̆ofã na moaw̆ie..

If the weather be still fine to-morrow, all the linen can be blued in the forenoon and hung out in the afternoon	ọkyẽna anọpa sẹ ŵim tew a mobẹhyẹ adehoro no/ ṅhĩnã bŭrũ anọpa ŵiam' na moahata no aṅṅŵummere.
Here are 24 clothes-pegs	adehoro nnuawa 24 ni.
Do not lose any	monntow mu biara ṅkycne.
If it comes to rain, take in the dry things and bring them up, then L. will begin ironing at once	sẹ osu reba a, yiyi nneema a awo no bẽra soro na L. mmefi adetow no ase prẹkõ.
Sprinkle the linen with water before you iron it	petẽ nneema no so nsu ansã na woatow.
L. call me before you begin, that I may show you how to fold the linen	L. sẹ wobefi ase a, frẹ me ansã na mẽṅkyerẹ wo sẹnea wobubu adehoro no.
This is a very particular thing for you to learn	eyẹ adŵuma titiriw bi a ẹsẹsẹ wusũa.
Amongst the socks you will find some with holes in them	wobehũ stọkins bi a ntokuru wọm'.
You must put them aside to be darned	ẹsẹsẹ wode gu bãbi na wóṅŵene mu.
There is also a pillowcase to be mended	na sũminnurahõ bi wọhọ nso a ẹsẹsẹ wọpam.
Tell A. that it is her work	kã kyere A. sẹ ọn'a eyẹ n'adŵuma.
I will give her a needle and cotton and show her how to do it	mẹmã no pane nẽ asawa na makyerẹ no sẹnea ónyẹ no.

The washing is to be ironed to-day	ęsęsę motow nneęma no nnę.
Bring the washing upstairs	fa adehoro no bĕra abaňsoro.
Put all things which are not to be starched aside	fa nneęma a wǫňhyę no starch no ňhīnā gu fakõ.
Sprinkle some water on them and fold them well	fa nsu kakra petẽ so na bobǫ(w) no yiye.
It is not well done	woannyę no yiye.
Do it again	bobǫ(w) bio.
It is not well folded	woammobǫ(w) no yiye.
Do it like this	bobǫ(w) no sę̄.
Now it is alright	afei de eye; afei na ayę yiye.
You need not to put any starch in the shirts	eňhīa sę wohyę kāmisā no starch korā.
My dress must be starched	hyę m'atade no starch.
Where is the iron?	adetow-dade uo wǫhē?
Clean it well; it is rusty	tŭi(w) anim yiye na ňkānnare wǫ hõ.
Have you brought some fire-wood?	woakǫ anyaň aba ana?
A. you must look to the fire	A. wo na ęsęsę wokǫfŭę ogya no.
Is the iron hot?	adetow-dade no adǫ ana?
O yes, it is quite hot	yiw, adǫ korā.
Now begin ironing	afei fiti adetow no ase.
You must take this shirt and iron it again	etŭasę wotow sā kāmisā no bio.
I have done ironing	maŭie adetow afei.

This is badly ironed	woantow eyi yiye.
Iron the drawers again	tow ase-trɔs no bio.
Spread all the ironed linen out in the sun	kɔhata ṅwera a woatow no ṅhinā oẅiam.'
The woolen things are to be spread in the shade	kuntu nneema no de fa hata oṅẅinim.'
This collar is not stiff enough	sā collar yi nyɛ deṅ yiye.
These handkerchiefs are folded too broad	woabubu sā nnukū yi tɛtrɛ dodo.
Lay Mr. . . socks aside, they want darning	fa owura . . . stɔkins gu fakõ, ɛsɛsɛ wɔṅwene mu.
Do not forget to look after the buttons and button-holes	woyɛ a, mmã wo ẅerɛ mfi button nè button ntokuru no.
When will you iron the rest of the linen?	dabeṅ na wobɛtow ṅẅera a aka no?

XII. School.

A. Before going to school.

Is it not yet time to go to school?	so sukū-kɔ bere nnui ɛ?
No, it is half past six	dabi, ɛyɛ nnonsĩa nè fã.
Do you know your lesson?	so woasũa w'ade?
To be sure	ampa, misũae.
To-day I have learned my lesson perfectly	ɛnnɛ masũa m'ade pɛpɛpɛ.
I hope to get the first place to-day	m'anidaso sɛ menyã kaṅ madi nnɛ.

I know my verses by heart from beginning to end without a mistake	masũa me dẅom magu me tirim fi mfiase kosi aẅiei a menyę mu mfomso biara.
Will you hear me?	so wubetie me?
Now it is time to go or we shall be late	afei bere adu sę yękǫ; anyę sã a, yębęka akyiri.
What o'clock is it?	nnǫñ ahẽ na abǫ?
It is a quarter to eight	aka simma dunum na nnǫñwotẅe abǫ.
It is half past seven	nnǫñsoñ nè fã abǫ.

B. On the way to school

Let us call for K. when we reach his house	sę yedu K. dañ akyi a, mã yeñkǫfrę no.
Here we are at his house	yeadu ne dañ akyi.
Will you go upstairs?	kǫ abañsoro ę.
I will wait down here	mętẅęñ abañ ase ha.
You had better come up with me	eye sę wonè me kǫ abañsoro hǫ.
Perhaps you will have to wait a long time	ebia wobegyina ha akyę.
Very well, let us go upstairs	ẅię; mã yeñkǫ abañsoro.
Good morning my friend	m'adamfo makyẽ.
Are you ready?	so woaẅie wohõ siesie?
I am not quite ready	miñẅiee mehõ siesie ę.
Do make haste	kã wohõ
Otherwise you will be late	anyę sã a, wobęka akyiri.
Had you no time yesterday to finish it?	so woannyã berę nnẽra añẅie?

No, I was out for a walk	dabi, nnĕra mekǫǫ mpase.
I was too tired	mébrɛɛ sɛ biribi.
Therefore you ought to have got up earlier this morning	enti aŋkã ɛsɛsɛ wosǫrɔ ntɛm kakra ɛnnɛ anǫpa yi.
They did not wake me	wǫannyãŋ me.
When I have anything to do I wake myself	sɛ mewǫ biribi meyɛ a, maŋkasa na minyãŋ.
I have finished my lesson	maẅie m'adesũa.
You have not written it correctly	woaŋkyerɛw no pɛpɛpɛ.
There are many mistakes in it	emu wǫ mfomso bebrɛ.
There is a time for everything	biribiara wǫ ne bere.
Let us now go quickly	afei mã yɛŋkǫ ntɛm.

C. The Lesson.

The clock has struck	dǫŋ abǫ.
Let us begin. Let us pray	mommã yemfi ase; mommã yɛmmǫ mpae.
Have you learnt your lesson?	so woasũa w'ade?
Say your catechism	kã wo kyerɛsũasɛm.
We have not to repeat it today	ɛnyɛ nnɛ na wose yɛmmɛkã.
Well, then you will repeat it to-morrow	ẅiɛ; ɛn'de wobɛkã ǫkyɛna.
Have you learnt your words?	so woasũa wo nsɛm?
Yes, I know them well	yiw, minim no pɛpɛpɛ.
How can you say you know them well?	deŋ nti na wuse: minim no pɛpɛpɛ?
You do not know half of them	wunnim hõ fã po.

I thought I knew them	medwẽnee sẹ̃ mehũ.
Learn them better now	sũa no yiye afei.
I shall know them directly without any mistake	mehũ no mprempreñ ara a menyẹ̃ mu mfomso biara.
You do not look at your book at all	woñfwẹ̃ wo ñhõma mu korã.
Now it is right	afei n'eye.
You are often very lazy	wontã mmọ mmọdeñ yiye.
Take your translation	fa wo ñkyerẹase.
We will correct it now	yebetwa mu mfomso.
I see that it is not well done	mahũ sẹ̃ moanỹẹ̃ no yiye korã.
You must do it again for to-morrow	esẹsẹ moyẹ̃ no foforo kosi ọkyẽna.
Shall I read this sentence over again?	so mensañ ñkañ sã kasafua (ñhyehyẹe) yi bio?
Yes, begin again	yiw, fi ase bio.
K. where is your book?	K. wo ñhõma wọ hẽ?
Under my form	ẹwọ me beñkyi ase.
Take it up and put it before you on the table	yi na fa to w'anim ọpoñ so.
K. why are you chattering?	K. deñ nti na wokasa?
Repeat what I have just explained to you	tĩ nea makyerẹkyerẹ mo mprempreñ no mu.
I did not hear it	mante (korã).
That is the consequence of your being so inattentive	w'asõ a wonyẹ so ade ni.
You will get a punishment	wọbẹtwẽ w'asõ.
Please forgive me, Sir	fa firi me, owura.

I will be more attentive in future	afei mɛ̱yɛ̱ asõ yiye.

D.) A Writing-Lesson.

I am anxious to begin my writing-lesson	mepɛ̱ sɛ̱ miñ kyerɛ̱w ase.
It is one of those which I like best	ade a mepɛ̱ titiriw no mu biakõ neñ.
I am glad to see you in such good humour	ɛ̱yɛ̱ m'anigye sɛ̱ mihũ sɛ̱ wukura su pa sã.
Your teacher is coming	wo kyerɛ̱kyerɛ̱fo reba.
Have you any pens?	so wowɔ̱ pen?
Here are several, but they are not good	bebrẽ ni, nanso enye.
I will lend you a steelpen	mɛ̱fɛ̱m wo pen-ntuano.
Try this, it is fairly good, but a little too soft	fa eyi kyerɛ̱w fŵɛ̱? eye kakra, nanso ɛ̱yɛ̱ mmerɛ̱w papa.
I like a rather hard one	mepɛ̱ nea ɛ̱yɛ̱ deñ mmom.
Here is another one suitable for you	foforo a ɛ̱bɛ̱yɛ̱ yiye amã wo ni.
It is excellent	ɛ̱sɔ̱ ani.
Hold your pen better	so wo pen mu yiye.
You must not hold it either too sloping or too upright	nso mu ñkyea no korã, nanso mmã ɛ̱nyɛ̱ kyerebeñ̃.
Take care not to bent your fingers too much when holding the pen	fŵɛ̱ yiye na woso wo pen mu a, woampõno wo nsatea mu pĩ.
Is it right so?	so ne sã ye?

Yes, you hold your pen correctly now, but not your body	yiw, afei woso wo peŋ-dua mu yiye, nanso woantrã ase yiye.
How must I sit then?	ɛn'de mentrã ase deŋ?
You must sit straight without bending your head on one side	ɛsɛsɛ wotrã ase kyerebeŋŋ a woŋkyea wo ti ŋkɔ ɔfã.
You have told me these rules several times, but I always forget them	wohyɛ me sã dã, nanso me wɛrɛ tã fi.
With patience and perseverance you overcome many difficulties	wonam boasetɔ nɛ mmɔdeŋbɔ so bedi nneema a eyɛ deŋ pĩ so ŋkõnim.
I see your ink is a little too thick	mihũ sɛ wo iŋkyi yi piw dodo.
What shall I do?	ménye deŋ?
I will put some drops of water in it	mede nsu kakra bɛfra mu.
This ink is better	sã iŋkyi yi ye.
Take this inkstand	fa sã iŋkyi toã yi.
Where are your ruler and your pencil?	wo sensannua nɛ wo pensere wɔ hɛ?
I will rule some pages for you	mesensaŋ kratafã bi mamã wo.
You do not write straight	woŋkyerɛw ntɛɛ no.
I will ask father to give me better paper to-morrow	mesɛrɛ m'agya na ɔkyɛna wamã me ŋhõma (pepa) pa.
Then my writing will be better	ɛnna me ŋkyerɛwe beyɛ fɛ aseŋ yi.

E). An Arithmetic Lesson.

Will you do a little Arithmetic?	so wobebu akontā kakrā?
Willingly, but do not give me any difficult problems	ọsẹmpa, nanso mesrẹ wo mmā memmu nea ẹyẹ deń biara.
Say the numbers from 1—20	kań fi biakõ kosi aduonu.
Go on up to a thousand	kọso kań kosi apem.
Let us do a little addition	mā yẹnyẹ ńkekāhõ kakra.
How many are 20 and 6?	aduonu nè asïa yẹ ahẽ?
Subtract 50 from 150	yi aduonum fi ọha aduonum mu; ọha aduonum na mayi mu aduonum ka ahẽ?
Multiply 20 by 5	fa anum yẹ aduonu ahorow; aduonu ahorow anum yẹ ahẽ?
Divide 100 by 20	fa aduonu kyẹ ọha mu; aduonu kyẹ ọha?
The quotient is five	ọkyẹnyā yẹ anum.
Explain how this is done	kyerẹ sẹ wọyẹ no fa.
How many pence make a shilling?	pence ahẽ na ẹyẹ sireń?
A shilling has 12 pence	pence dumień na ẹyẹ sireń.
Tell me how many shillings there are in a pound	kyerẹ me sireń dodo a ẹwọ pound biakõ mu.
Two hundred shillings are how many pounds?	sireń ahannu yẹ pound ahẽ?
Ten pounds	ẹyẹ pound du.
Reduce fractions to the least common denominator	sakra mmubui na fẅefẅẹ dintofo a esŭa korā no.
The four rules of Arithmetic	akontābu hõ mmāra anań.

Nine is the multiple of 3	akroń yę abięsã ahorowyę.
Interest account	mfęntom hõ akontãbu.
Minuend	mfimfo.
Subtrahend	oyifo.
The difference	nsonoe.
The remainder	ńkae.
Multiplication-table	ahorowyę-poń.
Multiplicand	ahorowyęde.
Multiplier	ahorowyęfo.
Divisor	ǫkyęfo.
Dividend	ńkyęmde.
Cipher	akontã-agyirae.

F.) A Sewing Lesson.

It is three o'clock	nnǫńabięsã abǫ.
Come out on the verandah to do some needlework	momměra abrannã so mmępam ade.
Girls, come upstairs	mmãwa, momměra abańsoro.
Wash your hands first	mońkǫhohoro mo nsa ansã.
Now sit down on the benches	afei montrã beńkyi no so.
Some of you must sit on the floor	mo mu binom ntrã fam.
You must take white cotton	fa asawa fitã.
This cotton is too thin	sã asawa yi susũae.
Hem it first	bu ano kań.
Take some of this	fa eyi bi.
Where is the black cotton?	asawa tuntum no wǫ hẽ?
Has each of you a thimble?	mo mu biara wǫ timini ana?
Now you must backstitch it	afei wǫ no akyiriakyiri. (sèsę)

You are making too big stitches	wopam no akɛse dodo.
You have sewn it crookedly	nea woapam no akyea.
Undo it and sew it afresh	yi na saṅ pam bio.
Draw out the tacking cotton	yi gyigye-asawa no.
Do not drop the scissors so often or you will spoil them	mmã akapɛ no ntã ṅfẅefẅe fam; woyɛ no sã a, wobɛsee no.
Do not turn it in at the selvedge	eṅhĭa sɛ wobubu ntafa ano.
I have lost my thimble	me timini no ayera.
Try to find it	kɔfẅefẅɛ bĕra.
Now learn to put a patch on	afei sũa senea wɔtã ɔtam mu.
Watch carefully how I do it	fẅɛ senea meyɛ no fa no yiye.
The cloth is very thick, so you will want a thimble	ntama no yɛ deṅ dodo, ne sã nti ehĭa wo timini.
You have not sewn your patch on straight	woantã so ntama no mu ammã antẽɛ.
I do not like you to bring anything to eat into the sewing class	mempɛ sɛ mode aduaṅ biara ba adepam.
Do not drop any stitches	mmã aṅwene mu biara ntom'.
There are four treble and two holes alternately	ɛha wɔyɛ pitipiti anaṅ nẽ ntokuru abieṅ.
Be careful also with the double crochet	fẅɛ pitipiti no so yiye.
Do not forget the loops at the end	mmã wo ŵerɛ mfi sɛ wobesi ano pɔw.
You crochet too loosely	woṅwene no paṅpaṅ dodo.

I have never done any crocheting	meṅṅwene adẽ da.
One makes a button-hole like this	sẹnea wọyẹ button-tokuru ni.
Do as I do	yẹ no sẹnea meyẹ no.
One button is still missing	aka button biakõ wọ ha.
Sew it on at once	si button yi prẹkõ.
Crochet evenly and tightly	ṅwene no pẹpẽpẹ nẹ petẽ.
This will be an insertion for a cushion and this is an edging	eyi bẹyẹ sumĩ hõ ade na eyi nso bẹyẹ adeṅwene.
Here is a new pattern for you	ṅfẅẹso foforo bi ni.
Count the stitches carefully before yon begin	kaṅ nnua no ṅhĩnã pẹpẽpẹ ansã na woafiti ase.
Put your needlework always on a clean place	fa w'adẅuma no to nea ẹhọ tew.
You may learn knitting now	afei mẹmã wo kwaṅ na woasũa adeṅwene.
Here is some easy needlework	adẅuma a ẹnyẹ deṅ korã bi ni.
You may knit a duster	mẹmã woaṅwene ntama a wọde popa nneẹma hõ.
Take two needles and this wool, then I will show you how to begin the stitches	fa pãne abieṅ nẹ kũntu asawa yi na mẹkyerẹ wo sẹnea ẹsẹsẹ wufiti ase yẹ no.
Have you ever learnt to knit before?	so woasũa adeṅwene pẹṅ?
Then you may begin a stocking	ẹn'de mẹmã woafi ase aṅwene ahyẹ-naṅ.
It is rather difficult	ẹyẹ deṅ kakra.

You must have five needles	ehĩa wo adeńwene nnade anum.
Do not forget to decrease	mmã wo ẅere mfi se wobeyi so.
Do you know how to turn the heel?	so wunim senea woye ne nantiń fa?
This is called the cap of the heel	wofre eyi se nantiń atifĩ.
The last thing is the toe	nea woye de ẅie ne ne nańsoa ano.
Take care that you do not drop any stitches	fẅe yiye na nea woańwene no bi ansań.
The eye of the needle is broken.	pãne no to atu.
Fetch the needle cushion from the sitting room	kofa pãne sumĩ a ewo asaso no bĕra.
Thread the needle and make a knot	sĩna pãne no na si to pow.
You should sew a ribbon on here	esese wode ntama-bámma toa so wo ha.
Put the button here	fa button no si ha.
Sew the button on very well	si button no dennĕnneń.
Loosen the cotton a little	gow asawa no mu kakra.
Draw the cotton tight	tẅẽ asawa no na enye deń.
Now it is right	afei aye yiye.
If you will do your best, you will learn it soon	se wobo mmodeń a, eńkye na woahũ.
Have you made this dress?	wo na wopam sã atade yi ana?
It fits you very well	efata wo yiye.
It is too small for you	emĩa wo papa.

It is too large for you	ɛsõ papa mã wo.
It is too long	ɛware papa.
It is too short	ɛyɛ tiã dodo.
The cotton is too short	asawa no yɛ tiã.
Use some coarse white cotton	fa asawa fitã piprĩ yi bi.
You may both crochet	mɛmã mo bãnu kwaṅ mã moaṅwene ade.
Can you crochet?	so wutumi ṅwene ade?

G. At Manual Labour.

S. ring the bell for the boys to come	S. wosow doṅ frɛ mmofra no ṅhĩnã na wómměra.
It is two o'clock	nnoṅabieṅ abo.
You must always come in time, boys	mmofra, ɛsɛsɛ moba ntɛm dã.
If you are late again, you will have to work until five o'clock	sɛ moka akyiri bio a, mobɛyɛ adẅuma akosi nnonnum.
Go and cut the grass round about our house	moṅkodow ofi no hõ ṅwura.
The other boys shall take hoes and clean the paths	mmofra a aka no mfa nsow ṅkobo kwaṅ.
To-morrow we shall go to the coffee plantation	okyẽna yɛbɛko kafefuw mu.
There is much work to be done there	adẅuma bebrẽ wo ho a ɛsɛsɛ woyɛ.
S. have you looked after the young cocoa plants?	S. so woakofẅɛ kokõ nnua ṅketewa no?

No, Sir, I have forgotten, I beg your pardon	dabi, owura, me wɛrɛ afi; enti mepa wo kyɛw.
That is a pity, I fear most of them will now be withered	ɛyɛ me yaw; misuro sɛ nnɛ yi pī no ara asɛe.
To-day we will cut a new path through the bush	ɛnnɛ yɛbɛpae ɔkwaŋ foforo afa wura no mu.
Four of you begin here and work in the direction of that big Odum tree	mo mu bānaŋ mmefi ase wɔ ha ŋfwɛ odum dua yi ntenteŋ so.
You four cut from this tree in that direction	mo bānaŋ yi mpae mfi sā dua yi so ŋkosi hɔ.
Then you will soon meet	na mobehyia ntɛm ara.
Take care that you do not hurt one another.	moŋfwɛ yiye na moampirapira mohõ mohõ.
Why are you making such a noise?	deŋ nti na moyɛ gyegyɛgye sā.
There is a big snake	ei, ɔwɔ kɛse bi ni.
Kill it if you can	sɛ mobetumi a, moŋkum no.
There are a great many rather big stones	abo akɛse bi gugu hɔ.
Put them all together	mommoa ne ŋhīnā ano akuwakuw.
You can carry them to-morrow to the building place	ɛyɛ a, ɔkyɛna monsoa ne ŋhīnā ŋkogu nea wosi daŋ hɔ.
We cannot carry them; they are too heavy	yerentumi nsoa efisɛ ɛyɛ durn dodo.
You always say: 'we cannot'	dā ŋhīnā na muse: "yentumi."
Try your best and you will be able to carry them	mommɔ mmɔdeŋ! na mosoa a, mobetumi.

A good boy always says: "I will try"	abofra pa na ọkã dã se: mẹsọ mafẅẹ.
Now it is five o'clock	afei nnonnum abọ.
Let us go home	mommã yẹńkọ fie.
Are you tired?	moaberẹ ana?
Yes, we are	yiw, yẹaberẹ.

H) An Hour of Recreation.

Oh, how glad I am that I am free again at last	o, ẹyẹ m'anigye papãpa sẹ afei manyã kwań rebẹhome.
I have worked so much that I am quite hot	mayẹ adẅuma bebrẽ nti me ti adọ hyerehyerehyere.
How long have you worked then?	na nnọńfẅerew ahẽ ńkõ ara na woyẹẹ adẅuma no?
Three hours	mayẹ adẅuma ńnọńfẅerew abiẹsã.
Well, that is not too much	o, so eyi ńkõ ni?
But it is time now to have an hour for recreation	afei kogye w'ahome kakra ẹ.
I hope we shall enjoy ourselves well during this play hour	m'ani daso sẹ agoru bere yi mu yẹń ani begye ara yiye.
So do I and what pleases me most is that I have done my lesson for to-morrow	sẹ ẹyẹ me ara neń na nea ẹyẹ m'anigye korã ne sẹ masũa me kyẽna ade.
It is true, playing is much more pleasant when you have done your work	ẹwom ampa sẹ woẅie w'adẅuma a, agoru yẹ dẹ sẽ.

Our play-fellows are coming	yeṅ goto na ereba no.
Well, what shall we play at?	w̆ie, na deṅ agoru na yebegoru?
Let us play 'blind man's buff'	mommã yenye 'amũamũa-ani.'
Let us see who has to begin	yebefw̆e nea obefi ase.
Let us draw lots	mommã yemmo ntonto.
Do not make such a noise	monnye gyegyēgye sa.
Mr. . . does not like it	Mr. . . mpe sā korā.
I thought he was not at home	migye dii se onni fie.
Do not laugh so much	nserew pī sa.
Let us choose another game	mommã yensakra agoru no mu.
We have won	yeṅ na yeafa mo so.
Let us begin again	mommã yensaṅ mfi ase bio.
Listen, it is striking seven	montie se nnonsoṅ gu so rebo.
It is time to go home	afei de aye yiye (mommã yennyae ṅko.)
We will not detain you	yerensaṅka wo.
Good bye. We hope to see you to-morrow	nante(w) yiye ō; na okyẽna yebéhyiam' bio.

XIII. On Travelling.

Here we are; where shall we put up?	eha na yeadu na ehẽ na yebesoe?
Let us go to the chief's house	mã yeṅko soe odekuro fi.
Can we lodge here?	yebenyã dabere wo ha ana?
Can we have some supper?	so yebenyã biribi adi anadw̆ofã yi?
What do you want to eat?	deṅ aduaṅ na worefw̆efw̆e adi?

Bring us our supper at once	mã wǫ́mfa aduaṅ mmerẹ yeṅ ntẹm.
We are very tired	ǫberẹ a yẹaberẹ nyẹ ano bi ni.
Every thing is ready	wǫaẅie ne ṅhĩnã dedaw.
Will you go to bed early?	wopẹ sẹ woda ntẹm?
Where have you put our baggage?	ẹhẽ na wode yeṅ adaka no sii?
It is ready upstairs in your room	ẹwǫ mo dabere hǫ abaṅsoro.
I wish for another blanket	mã me kũntu foforo.
Is there also a bell in the room?	ǫdǫṅ seṅ ǫdaṅ no mu ana?
There at the side of the door	yiw, ebi seṅ ǫpoṅ no ṅkyeṅ mu.
Do you wish to be called to-morrow morning?	wǫ́nnyaṅ wo ǫkyẽna anǫpa ana?
We wish to start early to-morrow	yepẹ sẹ yesim ǫkyẽna anǫpahema.
You should stay here to-morrow and see the town	mónna ha ǫkyẽna mfa ṅfẅẹ kurom'.
Are there many things to be seen?	so yebehũ nneẹma bebrẽ wǫ ha?
Oh yes, there are several things to be seen	ampa, mobehũ nneẹma ahorow (ahorow).
Go and call the hammockmen	kǫfrẹ ahamaṅkasoafo no na wǫ́mmera.
How many shall I call?	mémfrẹ wǫṅ mu bãhẽ?
I want 4 hammockmen and two carriers	ehĩa me ahamaṅkasoafo bãnaṅ nè nnakasoafo bãnu.

I shall walk half the way and be carried the other half	maŋkasa mɛnante(w) matŭa ɔkwansiŋ na wɔasoa me fã.
I am not strong enough to walk all the way	mente apɔw pī sɛnea mɛtŭa ɔkwansiŋ mu no ŋhĩnã.
Have you ever carried a hammock?	so woasoa ahamaŋka pɛŋ?
You are a mere boy	wo de, wosŭa dodo.
I am a man, Sir	owura, meyɛ hõ ɔbarima sɛ̃.
I am stronger than you think	meyɛdeŋseŋsɛnea wususu(w)no.
All right; I shall see	ɛhɔ ye; mɛfŭɛ.
How much will you pay me?	wubetua me ahĕ?
I will pay you as much as any one pays	mɛmã wo sɛnea obiara mã no.
Look if the hammok is in order?	fŭɛ sɛ wɔasiesie (anasɛ wɔakyekye) ahamaŋka no yiye ana?
Please give me subsistence for to-day	mesrɛ wo mã me nnɛ sɛ̃sɛ.
I shall pay you as soon as we reach	yedu ara pɛ a, metua wo.
Where is the carrier?	adakasoafo no wɔ hĕ?
He has gone to town to bring something	ɔkɔ maŋ mu akɔfa biribi.
He will be back in a moment	ɔbɛsaŋ aba ntɛmpa ara.
I cannot wait any longer	mintumi ntŭɛŋ bio.
Go and call him	kɔ kɔfrɛ no bĕra.
Let us start without him	mã yenni no kaŋ.
No, we will not start before he has come back	dabi, yɛreŋkɔ nnyã no, mommã ɔmmera ansã.

Your boy can wait for him	mā w'abofra no ntwẽń no.
No, we shall all wait	dabi, yeń ṅhĩnā bętwẽń no prękõ.
Why did you not come in time?	deń nti na woamma ntęm?
How far is it to A.?	efi ha kǫ A. bęyę sę ęha nè hē?
It is 8 to 9 hours	ęyę nnǫṅfẅerew 8 dereką 9. (anyę nnǫṅfẅerew 8 a, ębęyę 9.)
We are now half way on our journey	eyi na yęabu yeń kwań no mụ abień.
You go too quickly	moką ntęm dodo.
You are all to follow me	mepę sę mo ṅhĩnā di m'akyi.
I do not like anybody to walk in front of me	mempę sę obiara di m'anim.
We have reached now	afei na yęadu.
Prepare fufu as quickly as possible because it is getting dark	moṅwǫw fufũ ntęmntęm efisę ade reyę asã.
We shall start to-morrow morning at six o'clock	ǫkyẽna anǫpa nnonsĩa na yebesim.
I do not want anybody to keep behind	mempę sę obiara (begye nehõ) aka akyiri.
Are all the carriers here?	apãfo no ṅhĩnā wǫ ha ana?
One has not yet come	wǫń mu biakõ mmae ę.
Tell him if he does not come at once I cannot give him any subsistence	ką kã kyerę no sę, sę wamma ntęm a, meremmã no sẽsę biara.

Where is the headman?	wo̱ṅ mu panyiṅ no wo̱ hẽ?
Call the carriers; we shall pray before we start	fre̱ apāfo no; ye̱be̱bo̱ mpae ansã na ye̱asoa.
Wait a moment, I will get down	monuyina ho̱ kakra na minsi fam ansã.
The road is very dirty	dontori pī wo̱ o̱kwaṅ no so.
There is a large tree lying across the road	dua ke̱se bi bea o̱kwaṅ mu.
Can you walk around it?	woyi no akwa a, e̱nye̱ yiye ana?
No, there is no room	dabi, kwatikwaṅ biara nni ho̱sa.
We must cross a river now	ye̱rebetw̆a asu bi mprempreṅ.

XIV. At the Carpenter's.

What is this called?	wo̱fre̱ yi de̱ṅ?
It is a plane	wo̱fre̱ no apaso.
Where is the joiner's bench?	odw̆umfo beṅkyi no wo̱ hẽ?
I have none	minni bi.
What is your trade?	w'adw̆uma ne de̱ṅ?
I am a carpenter by trade	meye̱ dua-dw̆umfo.
I am learning carpentry	meresũa (nnua) dw̆inni.
He is a skilful carpenter	o̱ye̱ odw̆umfo a wabẽṅ.
He does not understand his trade well	onnim n'adw̆uma yiye.
I have not yet made a table, but the other day I made a box	minnyã miṅhũu o̱poṅ ye̱ e̱, nanso nnāno meye̱e̱ adaka.
Can you make a chair?	wobetumi aye̱ akenteṅṅua?

O yes; I can do that	yiw, minim yɛ̱.
How many apprentices do you keep?	wowɔ̱ asũafo ahɛ̃?
I have only one apprentice	mewɔ̱ biakõ pɛ̱.
Have you planed all these boards?	so woapa sã mmerɛ̱te yi ŋhĩnã so?
Go and sharpen the smoothing plane	kɔ̱ na kɔ̱sew apaso no ano.
Take the shavings to Mrs. . .	sesaw srɔ̱dɔ̱ no ŋhĩnã fa kɔ̱mã awurã . . . .
Have you different sorts of planes?	so wowɔ̱ apaso nnade ahorow ahorow?
Cut two holes here with the chisel	fa pɛ̱e na kɔ̱pɛ̱e ntokuru abieŋ wɔ̱ ha.
What kind of furniture can you make?	ɔ̱daŋ no nu nneɛma bɛŋ na wunim yɛ̱?
How much do you charge for planing a simple board?	wopa mmɛ̃rɛ̱te biakõ so a, wũgye ahɛ̃?
What is the name of that carpenter?	wɔ̱frɛ̱ sã odwumfo yi dɛŋ?
His name is O.	wɔ̱frɛ̱ no O.
How many men are working here?	nnipa bãhɛ̃ na wɔ̱yɛ̱ adwuma wɔ̱ ha?
Why are you not at work?	efi dɛŋ so na monyɛ̱ adwuma?
Go and fetch a hammer	kɔ̱ na kɔ̱fa asãe bɛ̃ra.
Bring me a small board	kɔ̱fa mmrɛ̱te ketewa bi brɛ̱ me.
Fetch some shingle nails	kɔ̱fa shingle nnadewa bɛ̃ra.

Cut the board into two pieces with the pit saw	fa ǫwaṅ tẅa sā mmerẹte yi mu asiṅ abieṅ.
Nail them together with two nails	fa nnadewa abieṅ bǫ mu.
Where is the plane?	apaso no da hẽ?
It lies on the bench	ẹda beṅkyi no so.
Bring it at once	fa bĕra sēsē ara.
Plane one side of that board	pa mmerẹte yi fã so.
Cut that beam I spoke of carefully	tẅa mpuraṅ a mekãa hõ asẹm no yiye.
Can you make a box?	sǫ wunim adaka yẹ?
I want you to make me a table	mepẹ sẹ woyẹ ǫpoṅ mã me.
Go and fetch the drill	kǫ na kǫfa fitii bĕra.
Where is the drill?	fitii no wǫ hẽ?
It is lying on the floor	ẹda fam.
Bore two holes into this board	fiti sā mpuraṅ yi mu ntokuru abieṅ.
Who bored these holes?	ẹhẽna na ofitii sā ntokuru yi?
The carpenter	odẅumfo no.
Where are the nails	nnadewa no wǫ hẽ?
Bring me the nail-box	kǫfa nnadewa adaka no brẹ me.
You will find it in my room	ẹwǫ me daṅ mu.
Go and ask Mr. . for permission to bring it	kǫ na kǫsrẹ owura . . kwaṅ na kǫfa sā adaka no.
You will find the nails where the box is	nea adaka no wǫ hǫ ara na nnadewa nso wǫ.
Pull this nail out	betu sā dadewa yi.
I will give you some nails	mẹmã wo nnadewa (bi).

There are some	ebi ni.
I have finished now	maẅie afei; eyi na maẅie.
Window fastenings; door hinges	mfẹnsere mpontẹre; mpontẹre
Window shutter	mfẹnsere dua; mpomma.
Window post; sash, bolt	apoṅṅua; mpommā-adẅa.
Foot stool	dammadẅa (dammagua); naṅ ase agua; maṅṅo.
Frame; coffin	apoṅṅua; funu adaka.
Writing table; writing desk	kyerẹw-poṅ
Wardrobe	ntade-adaka.
Glue	amăne; (măne).
Timber	nnua; mpuraṅ; mmèrẹte.
To hollow out; to hew a beam	tẅa mpuraṅ hõ; bọre mpuraṅ mu.
Crossbeam	mpuraṅ a wọde beabea ọfasu so.
Cramp iron	dade a wọde so mpuraṅ 2 mu.
Plumbline	promo.
Level; square	nsu susudua; ahiṅanaṅ.
The props and supports of a roof	akorateṅ nè ṅkorasima.
Rafter; spar of a roof	mparow; ọdampare; pareẹ.
Ridge; gutter	beae; agyensu.
Lath; framework	dua a wọde ṅẅonã daṅ so; nnuadaṅ; ọdampare.

XV. A. With the Physician.

How are you feeling at present?	wohõ te dẹṅ mprempreṅ yi?
I am not well at all	mehõ nye korā.

I feel very ill	mehõ nyɛ me deń korā.
I am uncommonly weak	mehõ yɛ merɛw korā.
My head is giddy and I can hardly stand on my legs	m'ani so biri me a mintumi nnyina hɔ yiye.
How long have you been ill?	nnahẽ ni a woyaree?
Since yesterday	efi nnĕra na ɔyare bɔɔ me.
Where do you feel pain now?	wohẽ na ɛyɛ wo yaw afei?
I am sick and sometimes I feel inclined to vomit	meyare na ɛtɔ dabi a na me bo fono me.
I have a headache	me ti beń me.
My head aches acutely	me ti pae me sɛ biribi.
Have you a pain in your side?	(so) wo mfẽ yɛ wo yaw ana?
How is your appetite?	wotumi didi? / so aduań yɛ wo dɛ?
I have no appetite at all	m'anom akum korā; ɔkɔm nne me korā.
I have eaten scarcely anything during two days	nnānu ni biribi pa biara ńńkāa m'ano ɛ.
Do you sleep well at night?	so wotumi da yiye anadẅo?
You are feverish	atiridii abɔ wo.
Show me your tongue	mā meńfẅɛ wo tɛkrɛma.
Your tongue is very foul	wo tɛkrɛma so ahura.
You must take a little medicine	ɛsɛsɛ wonom aduru kakra.
Can you go to the closet?	so wotumi kɔ duaso?
My bowels have not been moved for three days	nnansā yi meńkɔɔ duaso korā.

How many times do your bowels move a day?	mpe̱ṅ ahẽ na woko̱ baṅ so dakóro?
This is the medicine for your illness	wo yare no ano aduru ni.
My bowels have become regular again	afei migya m'anaṅ yiye.
My bowels were very loose yesterday	e̱nnĕra me yam bo̱e(anase̱) fẅiei.
I have recovered my appetite	m'anom atew me.
I want some medicine	mepe̱ aduru (mato̱).
Are you ill?	woyare?
Yes, I have pains in my bowels	yiw, me yam kaw me.
Is it a kind of diarrhoea?	e̱ye̱ o̱dẅea ahorow bi ana?
I see, it is not serious	mahũ se̱ e̱nye̱ deṅ pī.
I will give you a suitable medicine	me̱mã wo aduru pa bi.
Take a spoonful in water every morning early	dabiara ano̱pa fa atere mã gu nsu mu nom.
Then you will soon feel alright again	e̱n'de wobehũ se̱ wohõ be̱ye̱ wo deṅ nte̱m ara.
And what is the matter with you?	de̱ṅ na e̱ye̱ wo?
Ah, there is a bad wound which must be cleaned	kuru bone bi atu wo a e̱se̱se̱ metõtõ.
It does not give you pain	e̱nye̱ wo yaw; entutu wo.
Be quiet; keep still	ye̱ komm.
Now I will dress it	afei me̱tõtõ.
I will give you some antiseptic water	me̱mã wo aduru-nsu bi.

Cleanse the wound daily as I have just done and come again next Saturday	tõtõ wo kuru no dabiara se̱nea maye̱ no mprempreṅ yi na Memeneda saṅ bĕra.
What is your name?	wo diṅ de de̱ṅ?
My name is Firempo̱mmā	wo̱fre̱ me Firempo̱mmā.
This is not the first time you have come here, is it?	se̱ woaba me ṅkye̱ṅ pe̱ṅ — meboa a?
No; I have pains again in my eye-brows and my arms	dabi; m'ani akyi nè m'abasa tutuw me.
I will give you some Yodkali to take.	me̱mā wo kokoram anase̱ Bōro̱fo mãatw̆ã na woanom.
I have put some into this bottle	mede bi magu sā tumpaṅ yi mu.
Fill it up with water, shake it well and take a spoonful three times a day	fa nsu hye̱ no mã na wósow no yiye na dabiara nom atere mã mpre̱nsã.
Thank you, Sir	meda wo ase, owura.
I want to buy some Yodoform powder	mepe̱ se̱ meto̱ kuru aduru.
How shall I use it?	ménye̱ no de̱ṅ?
First cleanse the wound well and when there is no more matter to be seen, then cover it with cotton and bind it up	tõtõ kuru no yiye ansã, na anim fi a, fa kakra gu anim na fa asawa tare so kye-kye.
How much have I to pay?	ne bo e̱? ne bo ahẽ?
I am sent by Mr. . . to buy some worm-powder	asiamasi na o̱somãa me se̱ mémme̱to̱ asunsonnuru.

Here are 6 powders	mɛmã wo nnoã asia.
That is for two days	nom no nnãnu.
Take one three times a day, in the morning, at 12 o'clock and in the evening	ɛne sɛ: nnɛ nɛ ɔkyɛna nom bãkõ anɔpa, bãkõ ɔwigyinae nɛ bãkõ aññwummere.
But do not give as much to a child	(nanso ɛnsɛsɛ wode pĩ mã abofra); nanso abofra de nnã no pĩ sa.
Here is my son; he has cut his hand with a cutlass	me ba ni; ɔde ñkrante atwa ne nsa.
Let me see it; it is a deep wound. I must stitch it up	mã méñfwɛ; kuru no mu dɔ na ɛsɛsɛ mepam.
It will pain him only a moment	ɛbɛyɛ no yaw kakrãbi.
Hold his hand	so ne nsam'.
Now it is finished	afei mawie.
Bring him again next week	nnawotwe a ɛbɛba no mu fa no bɛra bio.
Then I will take out the thread, if he has no pains	sɛ entutuw no de a ɛnde meyi asawa a mede mepame no.
Why are you crying, little girl?	dɛñ nti na wosũ, abeawa?
Her head pains her	ne ti beñ no.
Ah there is a large boil	ah, pɔmpɔ kɛse bi asi no.
Now that I have made an incision, the matter can flow out	manyã masa mu yi nsu-bone no bɛsẽã.
Come again next Tuesday	benada bɛra bio. (sañ bɛra)
I have a cough	mebɔ ɔwaw.

Can you give me some medicine?	wubenyā aduru bi amā me?
What is the matter with you boys?	mmofra, mopę deń?
We want some ointment to cure lousiness	yępę dẅiw aduru.
Very well, rub this on your heads	ǫsępa, momfa eyi nsra mo tirim.
I feel very tired and all my limbs ache	mabrę papa na m'apǫw ńhīnā so yę me yaw (anasę) makwā so akwā so yę me yaw.
He has gone to relieve his bowels	wakyima; wadań nehõ; ǫyę nehõ yiye; w'agya n'anań.
I am suffering from scabies	bõrǫ rekum me.
Wash yourself well every day then the disease will soon cease	guare wohõ yiye dabiara na ǫyare nǫ reńkyę gyae.
Yours is a very serious case	wo yare no mu yę deń.
You must go to Aburi to the Dr. because an operation is necessary	ęsęsę woko dokota ńkyeń wǫ Aburi efisę edi sę wǫpãe wo.
Do not wait any longer	ntẅentẅęń wo nań ase bio.
Why do you not come on the proper days?	deń nti na woamma ntęm (anasę) deń nti na woamma da a wǫhyęę wo nǫ?
You know I give medicine only on Tuesdays and Saturdays?	so wunnim sę Beńada nę Memeneda ńkutõ na metǫń aduru?

But excuse me, my child is intoxicated with palm-wine and I fear he will die	wudi bem; me ba na wakɔnom nsã fufu abow na misuro sɛ obewu.
How old is this child?	abofra no adi mfirihyia ahɛ̃?
We don't know	yennim.
Now we must make him drink this, then he will soon vomit	afei ɛsɛsɛ yɛmã ɔnom eyi na ɛnkyɛ na ɔbɛfe.
I see he cannot swallow	mihũ sɛ ontumi mmene ade.
So I put my finger into his throat	enti mede me nsatea mehyɛ ne menem'.
Perhaps that will cause him to vomit	ebia eyi bɛmã wafe.
One of my toes pains me very much	me nańsoa biakõ yɛ me yaw sɛ
Show it to me	mã mɛńfẅɛ.
I must amputate it	ɛsɛsɛ mitẅa-kyene.
Don't be afraid	nsuro.
Now it is already done	m'aẅie ara neń.
Come again next Saturday	Memeneda sań bɛ̃ra.
I hope the wound will be healed by then	m'ani-daso sɛ ebedu da no ua kuru no awu.
Why did you not come to lesson to-day?	dɛń nti na wamma lesson nnɛ?
My chest pains me	meyare me mu (anasɛ) me mfini-mfini yɛ me yaw.
I could not get up	mintumi mensɔre.
I have just come to ask you for some medicine	mprempreń de, meba adurugyɛ.

Well drink this and keep yourself warm	wiẹ, nom eyi na kata wohõ yiye.
There a is fishbone in my throat	nsọe ahĩa me.
It pains me very much	ẹyẹ me yaw dodo.
When did that happen?	bere beṅ na ehĩaa wo?
Last night at 6 o'clock	nnẽra anadwõfã nnọnsia na ehĩaa me.
Can you give me some medicine which will cause me to vomit?	so wobẽnyã aduru bi a ẹbẹmã mafe amã me?
Here is some. Drink it	ebi ni; gye nom.
How often did you vomit?	wofee mpeṅ ahẽ?
Three times; but I discharged the bone the first time	mprensã; nanso mebõẹ fẽ ara pẹ na kasae no yii.
My father has sent me for some turpentine	m'agya somãa me sẹ memmẹto takontã.
My sister is still suffering from rheumatism	ọkwaha daso haw me nuabea ara.
How much are you to buy?	ahẽ na wobẹto?
Three pence worth will do	Simpọwa bẹsõ.
I suffer from piles and do not feel well at all	kõko rekum me na mente m'apọw mu yiye korã.
This will last some weeks or even months	ọyare yi aṅkọ nna mu a, na ebetwa asram mu.
But if you regularly do what I tell you, you will feel better from day to day	nanso sẹ woyẹ sẹ mekyerẹ wo no pẹpẽpẹ a, wobẹtẹ w'apọw mu yiye dabiarada.

Take this powder and put a little every day on the affected part	fa sã aduru yi bi gu nea ɛyɛ wo yaw hɔ dabiara.
But you must first take a cold bath for fifteen minutes	nanso dabiara wobɛyɛ a, trã nsuonŵini mu simma 15 ansã.
The brown powder will regulate the bowels	aduru dodowe no bɛmã woagya w'anaŋ yiye.
Thank you Sir, I will do what you advise	meda ase owura, mɛyɛ sɛ wokyerɛ me no.

XV. B. List of different diseases.

Pustules on hands or feet	boagoru; mmoagóro.
Boil; furuncle; abscess	pɔmpɔ; abo.
Small boils; papula	tɛteahyehyere.
Large furuncle	pobià: mpobiá.
The Guinea worm (filaria-medinensis)	mfã.
Swelling caused by the Guinea worm	mfãkokonini.
A chronic ulcer (caused by an internal disease)	akututu.
Cancer	kokoram.
A suppurating ulcer	akisikuru.
Fracture	mmubui.

Fever	atiridii; hurae.
" (attacking children)	asabera.
Rheumatic pains in the back; Lumbago	ɔsɛnmu.

Pains in the loins	sisiyare.
Rheumatic pains in the lower extremities	sãmẽ.
Arthritis; rheumatism; gout	o̱kwáha.
Palsy; hemiplegia	mmubui.
Osteomalacia; osteomyolitis	se̱sãboro̱.
Periostitis; (yaws; syphilis)	atutuw.
Dropsy	atatã, ntãta.
Imbecility; idiocy; cretinism	papasisi; fao̱botomegyam; ahurumasimado; kukurumetaawĭam.
Paralysis	dŭo̱ko̱.
Leprosy; lepra	kwata; piti; kyiriahemfi; fawohõkodi; kodŭarebediwodee.
Vertigo; dizziness; giddiness	anisobiri.

Headache	atipae; tirimkekaw; atibeñ.
Epilepsy	abiribiriw; o̱tŭá; atotogyaŭe.
Lunacy	dagye.
Swoon; syncope	ahunum; adeto̱woso.
Delirium	tirimkã; anisokã.
Scurf on the head; porrigo	atikuru.
Madness; insanity	adammó̱; gye.
Hydrocephalus	akãmẽ
Ozena; stinknose	tiyare; ko̱bõñ.

Ophthalmia (conjunctivitis)	ani
Inflammation of the membranes of the eye	aniwamkekaw.

Swelling of the eyelids; hordeolum	ǫdéhyé.
Pterygium; cataract	ętę.
Blindness	anifurae.

Eczema of the ear	asõkrǫfẅé.
Otorrhoea	asõbǫnsu.
Deafness	asõtiw; asitiw.

Catarrh	papum; ǫpakum.
Gundu	fẅempǫw; fẅẽnpǫ.
Bleeding of the nose; nosebleed	afẅempǫń.
Destruction of the nose by lues or leprosy	afẅentu.

Rhagades (sores on the lips)	ntęw.
Stomatitis	anomkuru.
Toothache	ǫkekaw; kaka.
Herpes labialis	ayarehunu.
Necrosis of the jawbone	bapǫń.
Stammering	dódow; tękręmabutuw; dodǫǫ.
Dumbness	mumu.
Inflammatory tumor in the mouth	ǫsafo.
Malignant tumor of the neck; (sarcoma)	akǫmmẽw.
Angina (of the throat)	ntasuakrǫdo.

Hooping cough	ṅkǫṅkǫṅ.
Cough	ǫwaw.
Hiccough; hickup	tẹkǫtekǫ; kokotekǫ.
Asthma	tētē; ntehyewa.
Consumption; phthisis	samaṅwaw.
Hoarseness; laryngitis	pŏroporŏ; nnefã; kasafã.
Goiter	menasepuduw.
Hemorrhage; hemoptysis	atŵamene; mogyatu.
Lung disease; (pneumonia?)	emuyare.
Pains in the region of the ribs; (pleuralgia)	mpafē.

Indigestion	yafunyare.
Nausea	boyerẹw; abofono.
Bellyache	ayamkeka; ayamkaw.
Intestinal worms; helminthiasis	asunsoṅ.
An inflammation of the intestines; enteritis	tuani
Amenorrhoea; menostasis	ǫdae.
Diarrhoea; enteritis.	ǫdǭ; ǫdókó.
Loosenessofbowels; diarrhoea	ayambǫ; ayamtu; ayamtue; ǫdŵea.
Dysentery	koṅkoruwa; bammahŏ.
Lymphadenitis	ǫdowá.
Furuncle in the armpit	mmǫtoam-mã.
Cholera	ǫtŵa pẹ woawu; tŵa me afrẹso yare.
Hemorrhoids	kŏko.

Bubo	beae.
Acute gonorrhoea	o̱kramaṅ; kekae.
Chronic dto	baba so.
Hernia?	akronnoe.
Hydrocele	etw̆ow.
Chlorosis	animhoa.
Abortion; miscarriage	o̱po̱ṅ.

Bursitis (ganglion)	de̱po̱.
Paralysis of the hand	abasā.
Leprous mutilation of the nails	bo̱w̆ere̱wui.
Infectious skin-disease (vitiligo)	o̱sabeṅ.
Panaricium	nsa hõ o̱kekaw; o̱keka-nsa de.
Lameness	apakye.
Shortness of one leg	sī.
Rachitis	bafaṅ.
Deformation of tibia (caused by yaws.)	ṅkanto; konto.
Protuberance on the hipbone (coxalgia)	adw̆oṅkube̱ṅ.
Gonitis	naṅkromābe̱ṅ; naṅkromābe̱mme̱ṅ.
Genuflection	naṅkromāsi.
Swelling of the knee	kromĕ.
Inflammation of the Achilles tendon	mpĕnsā.

Elephantiasis	gyapim.
Rhagades of the foot	mpapaé.
Yaws; framboesia	gyatọ; gyatọdidi; gyatọnammọn̆
Spontanous necrosis of a toe; (ainhum)	akoekoe.
Foot secretion	mfofānā.
Infectious ulcer on the toe	kokoniwa.

Eczema on the pubic region	ọw̆e
Pityriasis versicolor	kọre; atōtōe.
Itches; scabies	asẽ; ntw̆om; borọ; mfoa; kodoso; mfoanini.
Mother spot; mole	asāmannyá.
Pruritus	ahōọhene.
Goose flesh; goose skin	fifirisẽ; fifisẽ.
Prickly heat	ahōkeka.
Ring worm; salt rheum	yam.
Herpetic eruptions	tẹfereyam.
Dto round the neck	atw̆itw̆amene (kọn̆ hō barehyia.)
Kind of scabies	nānāhá.
Small pox	mpete.
Chicken pox	bŏrọmpete.
Measles	ntobŭró; ọsekyẽ; kukubaṅku; odw̆enini asi no.
Framboesia ulcer	adonnọn̆.
Herpes zoster; shingles	barehyia; ananse.
Chest disease with asthmatical symptoms	kōmayare.

Framboesia eruptions; exanthema of yaws	mmerebere(wa.)

XVI. Idiomatical Phrases.

He bade me good night (fare well)	wakra me 'nnǫpa; wakra me; wagya me kwaⁿ.
It is no concern of mine	ɛmfa me hõ; memfa hõ.
He is impudent	ǫtoto ne kǫⁿ; ǫyɛ dŵae.
He has escaped from it	wafi mu afi.
He is passionate	ne bo haw no; n'ani yɛ hyew; ǫyare kõma.
I am inclined to vomit	me bo fono me.
I hate him passionately	mikyi no kǫkǫ̃kǫ.
I am tired of dispute	akasakasa afono me.
He is homesick	n'ani akisã; n'ani gyina (ne kurom'); n'ani atŵa.
He is blind	n'ani afura.
I rewarded him	metuaa uo so ka pa.
I punished him	. . . . . bone; metŵẽe n'asõ.
He is mocking at me	ogoru me hõ; odi me hõ fɛw; osi me atŵẽtŵẽ.
I like this place	m'ani kã ha.
I am well pleased	mehõ kã mehõ.
He has expired	waka ⁿkyene agu; wagyene ne hõ; wawu; wadaⁿ nehõ; waka bâbi; ǫnɛne kra adi ⁿkra.

I am weary of him	nehõ ye̱ me ahĩ.
I am in trouble (about the death of somebody)	mehõ akã.
Be it so!	é̱nye̱ ho̱.
He is feared	nehõ ye̱ hũ.
Great fear befell him	ehũ ke̱se kãa no; ne bo atu.
He wavers	o̱wo̱ ho̱ nè ho̱; odi asense̱ṅ mu.
He studies	osũa ṅhõma.
He is a scholar	onim ṅhõmam.'
Your saying has not had any effect upon me	wo gya aṅhye me.
He is crazy	ne tirim nye; ne tirim ye̱ saka-saka.
He is confident	ne bo da ne yam.
It will not do	e̱ṅko̱ ntẽṅ.
He has a very fine figure	n'anim ye̱ fe̱ (kroṅkroṅ).
He has no sense	onni ti (korā.)
He is not generous	ne yam ye̱ ṅw̆ene; ne nsam' ye̱ deṅ.
I beg your pardon	mepa wo kye̱w; wo kye̱w ni.
He insults me	'otiatia m'anim.
He has a rich relation	o̱wo̱ bi wo̱ n'akyi.
He is impatient	nehõ tĩtĩ no.
I walked with him	me nè no bo̱o̱ anaṅ.
His talk is worthless	n'ase̱m mfra.
He is obstinate	n'ase̱m awu.
He is obedient	n'asõ ye̱ mmere̱(w).

He it disobedient	n'asõ yɛ̱ deń; n'asõ asórow; n'asõ asiw.
He is benevolent	ne yam ye.
It is rare	ɛ̱hõ yɛ̱ nã.
He is active	ne hõ yɛ̱ ŵɛ̱ŵɛ̱.
The milk has curdled	nufũsu no akyere (akyeń).
I am penniless	mehõ aŵow; me kotokum' aŵow.
He has come in my absence	waba m'akyi.
I have nothing to forgive	kyɛ̱w ńhĩnã yɛ̱ wodéa.
He comforts me	o̱kyekye me ŵerɛ̱.
I am rich	me nsam yɛ̱ duru; ade wo̱ me nsam'.
I am greatly surprised	ɛ̱yɛ̱ m'ani so yã; ɛ̱yɛ̱ me ńwońwã.
The quarrel is ended	asɛ̱m no to atŵa.
He is sorrowful	ne ŵerɛ̱ ahow.
He replied nothing at all	w'antow n'anom toã mã.
He is frightened	ne bo atu.
I have recovered my appetite	m'anom (anasɛ̱)meyam atew me.
He is utterly terrified	ne bo aŵie tu.
The town is full of noise	o̱mań mu ayɛ̱ hõ.
I feel that I have no more strength	aduań no atu me hõ; (magow).
I do not feel comfortable (in my situation)	me ŵim nyɛ̱ me fɛ̱; mehõ nsɛ̃ń me.
The matter has come to an end	asɛ̱m no ńhĩnã atŵa.
He abstains from wine	otua nehõ nsã.

I am angry with him	wayi me abufuw; me bo afuw no.
He has gone out of his mind	ne tirim akyere no.
She has weaned her child	watŭa ne ba nufu.
He has no feelings of revenge	ne kŏma awu.
The case is very clear	asẹm no mu da họ.
He is discouraged	n'abasam atu; n'aba mu abu.
He can not avoid the case	asẹm no da ne da.
The door is open	ọpoṅ no ano da họ.
He enjoys his life	odi ne bere.
He is swift-footed	ne naṅ ase yẹ hare.
He is sleepy	n'ani kum.
He walks barefoot	ọnam ne naṅ mu.
He is drowned	nsu afa no.
He has died in the prime of his life	wabu ne mmere mu.
He behaved well	obu maṅ.
He behaves in a manly way	ọye mmarimade; ọyẹ nnam.
I have a complaint against him	menè no wọ nkŭrọ.
He exerts himself	omĭa n'ani.
He is foolish	odi ṅkwaseasẹm.
May that not happen to you!	eyi mpare wo! eyi mmãṅ wo!
He has become stiff (from a sudden sickness)	ade atọ no so; wakyẽṅ; ahuṅ mu asi no so.
I have no appetite	me yam yẹ me kusū; m'anom akum.
I quenched his thirst	mekum ne sukọm.
He is far sighted (he can account for it)	ohũ akyiri.

He is not of a rich family	n'akyi nyɛ duru.
He is in great distress	nehõ kyere no; nehõ hĩa no,
He looks miserable	n'anim yɛ mmɔbɔ-mmɔbɔ.
He is meek	odwo; n'ani dwo.
That is not done in the proper way	ɛnyɛ ne kwaŋ so; ɛnyɛ ne kroŋkroŋ so.
Things will not prosper for him	ade reŋkyẽ no.
I did not do it purposely	maŋhyɛda manye;(mammoa pa).
He does his work negligently	ɔyɛ n'adwuma bi nɛ bi.
She is pregnant	wafa afuru; wayem; nehõ adaŋ.
Act gently!	dwo w'ani brɛõ!
He repents (and is converted)	ɔsakra n'adwene.
He is intelligent	n'adwenem' tew.
He works very hard	obiri ne mogya ani.
To deliver a message	bɔ amanneɛ.
All at once	aŋkã bo aŋkã poma.
He is arrogant	ɔyɛ dwae; ɔyɛ ahantaŋ; odi mpanyinsɛm.
I shall do it purposely	mɛboa mayɛ.
It is obvious	emu da hɔ; ɛhõ da hɔ.
He is happy	ne bo atɔ ne yam; ne bo adwo.
He is powerful (cruel)	ne tirim yɛ deŋ.
He is respectable	n'anim yɛ duru.
He is brave	ne bo yɛ duru.
To inherit one's property	di obi ade.

He is on the point of starting	ne naṅ tia adare so.
It displeases me	e̱nye̱ me abodw̆o.
He is careful	o̱da nehõ so.
He perverts judgement	o̱daṅ ase̱m ani.
To be without defect	di mũ.
To be stubborn	di ayeyese̱m.
I turn round	medaṅ mehõ.
He does not mind at all	o̱prapra n'asõ akyi.
He is very inquisitive	o̱pe̱ ase̱m se̱ o̱prae.
He is kind	n'anim tew; oye.
He has a sharp tongue	n'ano ye̱ deṅ.
He is diligent	o̱nẽm n'adw̆uma hõ; ne nsa nna.
He is puffed up	o̱ye̱ apo̱mpo̱mpe̱; woahõmaṅ.
He is eloquent	n'ano tew; n'ano wo.
He shuts his eyes	o̱kã n'ani gu so.
He is guilty	n'ase̱m nye̱ de̱.
That is your concern	e̱se̱ wo ara.
I do not like to trouble you	m'ani nsã wo.
He is annoyed	n'ani ṅkã; n'ani abere.
Compose your mind!	tã wo bo!
The town has gone to ruin	kŭro(w) no aye̱ pasã.
He is cheerful	nehõ ase̱pe̱w no.
Surpport me!	so me sisi!
He is lightminded	n'anim ye̱ hare.
It has faded	ani atu; apa.
He has a bad character	ne su nye.
Without any exception	aṅka anomã.

It is obscure to me	emu yɛ me sũm kakra.
That is the meaning	ase kọ sã; ɛne họ.
He is independent	ọte nehõ nẹ̀ n'ase;
He speaks with a low voice	osi ne nne ase.
Finish the sentence	kã si so.
He is entrusted to his care	ogu ne serɛ so.
That is no concern of mine	eyi asɛm no nyɛ mehõ asɛm.
I take back what I have said	nea mekãe no, ɛyɛ nsã.
He is beside himself	n'ani nni nehõ so.
He has grown tired	ne nsam agow.
He has seduced a woman	ne nsa apa ọbã hõ (wafa ọbã).
He remembers me	n'ani aba me so.
I am totally exhausted	mawie bĕrɛ posaw korã.
Remember it well	si wo nsa so pɔw; bɔ so hama, na wo wĕrɛ amfi.
The cloth does not keep its colour	ntama no pa.
I have still something to say	m'ano ntwae ɛ; m'ano nsii ɛ.
He is the principal person in the matter	ọso asɛm no ɲhina ti.
They insulted me	wosum wɔn ano guu me so.
It is indescribable	ɛnyɛ́ ano bi ni; wɔkã a ɛnnsã.
He is ugly	n'ani yɛ tan; ɔyɛ omũmɔ́.
He is attentive	ọwɛn asõ.
He treats me hospitably	ɔsõm me hoho.
He soon forgets what he is told	n'asõm' nni agua; ne wɛrɛ nkyɛ asɛm fi.

He has a loud voice	ne nne sõ.
He acts in a simple manner	ǫyẹ n'ade ntetekwãm.'
He grumbles always	ǫbǫ nne; n'ano nna.
He hardens his heart	opirim ne kõma.
Do it manfully!	pirim wo anim!
He has forgotten it	n'ani apa so; ne ŵerẹ añ.
He opens his eyes	ǫtew n'ani.
He boasts	ǫyẹ anosẹm.
He is ashamed	n'ani awũ: n'ani atõ: n'anim agu ase.
He is impudent	n'ani yẹ deñ.
I have got into a quarrel with him	menẽ no ányã.
He is lazy	n'ani ahaw (odi anihaw).
He is cautious	ǫnẽm nehõ sẹ̃; ǫnyẹ ne hõ sesasasa.
I try it in vain	misom a, enso.
My foot has gone to sleep	ananse akyere me nañ.
He shall not go unpunished	nehõ renyẹ tǫ́trǫtǫ̃.
He turns his neck to look back	obu ñkǫmpǫw fŵẹ n'akyi.
He is dirty from head to foot	nehõ ayẹ pǫtǫ̃; nehõ ayẹ fĩ dodo.
They put their hands on each others necks	wǫ́to abamma.
It is of equal value	egyina bo koro so.
It is exactly alike	ẹbǫ so pẹ.
You do your duty carelessly	woyẹ w'ade mpasompaso.

I am at work	mewǫ m'adwuma ano.
Speak it out!	kã si so!
It is duly done so	sɛ edi ara neń.
He came on the very same day	wanna so na ǫbae.
You are very greedy	wopɛ ti pɛ nta.
I made an agreement with him	me nè no dii ano.
He got his wife out of the dilemma	ogye ne yere ti ńkwã.
I shiver	awǫsɛ̃ agu me so.
They make funeral customs	wǫyɛ ayi.
He set his wife free	ǫmãa ne yere hyirew.
I did not conceal anything from you	mańkorá wo fẅẽ so.
He thanked him heartily	oyii ne yam daa no ase.
This play is not pleasant	agorn yi ńsǫ.
I came to myself	m'ani baa mehõ so.
I have come to the end (of my speech)	makã m'asɛm awie.

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